MILITARY CHAPLAINS' REVIEW

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Military Chaplains' Review

Summer 1985

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

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The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review,* United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Worship

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contributions fit well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Military Ethics *

Chaplain (MG) Kermit D. Johnson, USA (Retired)

Recently I picked up the book *The Defense Reform Debate*, put out this year by The Johns Hopkins University Press. The book deals with varied topics such as force structure, modernization and weapons doctrine, and acquisition issues—but not a word about ethics. Perhaps this is symptomatic, that among these so-called "hard" topics, it is difficult for a "soft" subject like military ethics to make it through the door, much less to be thought of as basic to military reform or change.

I once heard a general officer declare assuredly before a War College class that "ethics never won a battle." The implication was that nothing as "soft" as ethics could or should have much relevance to the tough "bottom-line" of the military, which is to win battles. Needless to say, that general officer was dismantled, piece by piece by that War College class. Apparently, it had never entered his mind that truth-telling and promise-keeping were the basis of trust, which in turn is the basis of unit cohesion, a prime ingredient in the winning of battles and without which, many battles have been lost.

Perhaps this attitude is a spill-over from society at large. The suspicion is that if ethics is religious, then it is soft and theoretical; therefore, the belief is that anyone who gets too "hung up" on ethics is not able to make hard decisions in the "real world." The psychologist Kenneth Clark puts it this way: "In a pragmatic, efficiency-dominated society, it is difficult for an ethically sensitive person to be taken seriously in the making of 'tough-minded', 'hard-headed' decisions . . . . Indeed the concern with honesty and human values becomes the sign that an individual is not practical enough to

* This article is the text of a speech given at the National Defense University, Washington, D.C., on August 14, 1985.

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be entrusted with the responsibilities of making realistic political and economic decisions."[1] (Or military decisions, we might add.)

Another way of sloughing off the relevance of ethics is to regard it as someone else's problem. It is tempting to associate ethics with incidents or persons of the past that we would just as soon forget about: Watergate, My Lai, Academy honor scandals, Lieutenant Calley, Sergeant Major Wooldridge, or General Turner. This way ethics is relegated to extreme and extraordinary situations involving cunning or conning people or incompetents. Anybody but us.

Some time back at one of our Army installations, a commanding general gathered his general and special staff together for a workshop on ethics. At this unstructured workshop, the topic they finally decided to discuss was the ethical problems facing company commanders or captains. When I had heard about it, I asked the commanding general why they decided on that topic. He said, "Well, we thought that that is where the most pressing ethical problems exist."

Well then, what about captains? I attended a Fort Sill ethics workshop of captains in the artillery advanced course. In the panel I was with, what was their major concern? The ethics of majors and lieutenant colonels. So I attended the United States Army War College. And what was the burden of concern among my Lieutenant Colonel and Colonel classmates in ethics seminars? Why of course, the ethics of generals. Ethics is always someone else's problem.

But ethics is not someone else's problem. It is *our* problem. Ethics is not an exceptional moral disaster, but the very air we breathe—the regular, abiding, intrinsic, personal and systemic standards, values, obligations and commitments we adhere to, or violate day by day. And far from being "soft," ethics is based on these very hard and difficult realities.

Frankly, I do not take a very fancy approach to military ethics. First, I root it in ethics–in–general, human ethics, the universal sense of "oughtness," what we as human beings inherently feel "ought" to regulate human behavior, such things as: truth–telling, promise–keeping, respect for human life, and honoring obligations and what "ought not" to take place: lying, stealing and cheating. Of course, all of this involves judgments about particular actions and moral policy, which admittedly can be complex when there is a conflict of duties.

The second touchstone of military ethics is the oath of office, which is the peculiar badge of the military profession. The commissioned officer takes an oath to "Support and defend the Constitution of the United States against all enemies foreign and domestic," bearing "true faith and allegiance to the same" and promises to "well and faithfully discharge the duties of the office." As a result, the nation, through the President, be-

[1]Kenneth B. Clark, "The American Dilemma", *The New York Times*, 16 February 1975, p. E15.

stows "special trust and confidence in the patriotism, valor, fidelity, and abilities" of those so appointed.

Loyalty to this oath is what sets off the military profession from all other professions. It is a commitment to serve the nation, to put the public interest above self–interest, and, if need be, to the point of death. This is the uniqueness of the military profession or what General Sir John Hackett called "the unlimited liability clause."[2]

This "unlimited liability" implies for the officer not only willingness to give up his own life, but a sacred responsibility for the lives of others. It implies a stewardship to the American people both for the military mission and for the persons entrusted to his care.

For such an awesome task, certain values have become elevated to the level of moral imperative. Professional competence fits this category because at some point it becomes immoral to be incompetent, if the loss of human life is the result.

Being competent, however, is not to be taken in a narrow technical sense as in the movie line which Admiral Stockdale likes to quote: "...he's all skill and no character."[3] Competence should be understood in a wholistic sense involving both skills and character. At some point the values of integrity, obedience, loyalty and courage are often a matter of life or death.

I suppose all of this could be summarized in the words, *duty, honor* and *country*, which is a shorthand way of defining the military ethic. This trinitarian formula represents a solemn obligation and commitment—that one's duty to mission and to country will take precedence over self-interest and that this involves the pledge of one's honor even unto death.

Well, up until now we have been talking about the military ethic as an ideal. But platitudes and generalities are easier to deal with than specificity. When Mel Drisko did research on Army officers in 1976–1977, he found there was a high degree of acceptance for the ethic of duty–honor–country. But only 37% of his respondents said that these three words were "moderately or very effective" as a practical matter. Forty–seven percent believed this ethic to be "moderately to very ineffective."[4]

This seems to be borne out by the research of James Tyler in his study of the personal value systems of U.S. Army officers compared with American managers.[5] Tyler found that the "first order" values of officers were things like

[2]General Sir John Hackett, "The Profession of Arms," DA Pam, 17 Nov 1966, p. 40.

[3]Admiral James B. Stockdale, "The World of Peictetus," *The Atlantic Monthly*, April 1978, p. 100.

[4]Richard A. Gabriel, *To Serve with Honor*, Greenwood Press, Westport and London, 1982, p. 76.

[5]See U.S. Army War College, Study on *Military Professionalism*, Carlisle Barracks, June 1970, pp. B–6 and B–7.

productivity, organizational efficiency, "my boss," and achievement. Ethical and moral values such as trust, honor, dignity, and equality, turned out to be "second order" values.

However we may look upon this, I think we can safely say that officers tend to be more pragmatic than theoretical. Or as General Sam Koster said as Superintendent of the United States Military Academy, following his involvement in the My Lai incident, "...we are interested in the doer, not the thinker."[6] How often I recall officers saying impatiently, "Hell, don't give me all that theory. I just want to know what works." This, of course, is a theory, the theory of pragmatism: "What works is right."

The field of military ethics, however, is both theoretical and practical. It is nothing less than the task of normative ethics, which is to reflect upon the general meaning of "right" and "wrong" and then to determine what specific actions are good or bad or acceptable or unacceptable in terms of the moral basis of obligation and community.

The ideals of the military ethic must be carried, then, into the rough–and–tumble of the "real world." I'd like to suggest three fields of tension in our armed forces where ideal and operating values contend. In my view, these are the contemporary "pressure points" or the arena of struggle, challenge, questioning and debate:

1. Whether the military is to be a closed or open society.
2. The up–down tension of an hierarchical system of sub–cultures where various ethical attitudes exist.
3. The tension between the conditions of war and peace, or the contrasting values of combat and non–combat.

The first tension concerns how open or closed the military society ought to be. It is the old battle between Morris Janowitz and Samuel Huntington on the extent to which military values should be convergent or divergent from civilian values.

This is a very practical matter. For example, one day by happenstance, I had lunch with the Under Secretary of the Navy. He told me the Navy had a program of "zero tolerance" for drugs. Remembering the Army's "zero defects" program which it had at one time, I was curious what "zero tolerance" meant. So I asked questions like this:

To what extent is the Navy prepared to have a youth society radically different from civilian society? What percentage of its sailors is it willing to discharge? What kind of dollars is it willing to spend for rehabilitation? Will alcohol be declared an immaculate exception? What will it cost to have a relatively drug–free force? If "zero tolerance" is advertised to Congress and the American people, to what extent will it be neces-

[6]Ward Just, *Military Men*, Alfred A. Knopf, New York, 1970. p. 201.

sary to lie about it? And what institutional pressures will be generated to bring about the desired result?

When I asked that last question, I had in mind the whole numbers racket that we have all been subject to. I saw the sinister side to this in Vietnam when a Corps Commander told me about a front line major who had qualms about the body count. The Corps Commander turned the "problem" major over to a Brigadier General with the instruction, "Give 'em some candy and send 'em back up." That is, give him a battlefield decoration, and send him back into action.

In a lighter vein, after church one day General Bruce Clarke told me about the time when he was selected to be the USAREUR commander. Not too long after he took command, he received a stinging letter from his superior in the United States. He was told that his ability to command was in question because the V.D. rate in Europe was too high. Then, several months later, for some mysterious reason which General Clarke could not figure out, the V.D. rate took a turn downward. The next letter he received from the United States read: "You are destined for high command."

Now I suppose it would be possible to trace the evils of number–crunching, at least the body count, to the McNamara period when the floodgates were opened to civilian technological values. And it may be good therapy to rail against McNamara and his whiz kids, but like it or not, the technological age is here to stay. You can't bring the horse calvary back...although I must mention what transpired according to the former JCS chairman, General David C. Jones when President Reagan returned from horseback riding at Quantico. The President asked playfully, "isn't there some way we can bring back the horse cavalry? General Jones replied: "Just wait, Mr. President, we are starting by resurrecting battleships."[7]

These resurrections will be few and far between. You can't go back to "the good old days." Which is to say, in a broader sense, that values from the civilian world influence military society. In terms not of the ideal, but what has actually happened, Morris Janowitz was right and Samuel Huntington was wrong. Huntington stressed military virtues in conflict with the liberal and modernizing values of American society. The rhetoric of the top leadership of the military services will continue to stress the historic soldierly qualities of selflessness, discipline, sacrifice, courage, and patriotism. However, on a day to day basis, most of the players will work out in Morris Janowitz Park, in a military society where there is increasing transferability of military and civilian skills, where civilian technological and manageri-

[7]General David C. Jones, "What's Wrong with the Defense Establishment?" *The Defense Reform Debate*, The Johns Hopkins University Press, Balti London, 1984, p. 272.

al practices will continue to have a large impact, and where it will continue to be difficult to serve in "the military way," to use Huntington's words. Why? Because of questions like this:

> How do you discourage careerism and engender a spirit of selflessness in leaders who must operate in an entrepreneurial personnel system?
>
> How do you encourage risk and the courage of your convictions in a "no-nick" system?
>
> How do you develop a spirit of selfless service in those who have been recruited on the basis of self-interest and self-development?
>
> What changes are needed to make the services less bureaucratic, and to instill in its people a deeper corporate sense?

Questions like these depict the nature of the ethical challenge posed by the influence of civilian values. A homely symbol of this is in the changes which have taken place in the way enlisted personnel are housed. The open bay used to be a symbol of a spartan and corporate unity. Those days are gone. We now have individual rooms, and cluster rooms for two or three people symbolizing the civilian values of individualism, privacy, and greater comfort. Are we prepared to return to "the good old days?" Despite some company commanders who would like to, I doubt it.

The point of all this is that certain civilian influences or values are here to stay. Some need to be absorbed, and others challenged or resisted. Through it all, new ways need to be found to retain, emphasize and cherish core military values. The basic reason we have to be concerned about this goes back to that ultimate obligation to which the serviceperson is sworn. Colonel Mike Malone puts it for us succinctly: "In battle, when soldiers die—and in battle, some must—they cannot be *managed* to their deaths."[8] That is ultimately why core military values cannot be eroded indefinitely and still maintain an effective fighting force dedicated to the defense of the nation.

The second point of tension where the military ethic must be worked out is in the "up–down" structure. I am speaking about the differences of how ethics is understood in different parts of the system. Several years ago a senior general wrote me a letter in which he enclosed a number of his speeches.

I now quote from one of these speeches to newly commissioned lieutenants on the subject of officer NCO relationships:

> The noncommissioned officers have a certain code of conduct of their own—certain things that they consider wrong. Your noncommis-

[8]Colonel Dandrige M. Malone, *Small Unit Leadership*, Presidio Press, 1983, p. 30.

sioned officer, when you have a supply shortage, is going to find it somewhere, sometime. You have a little problem and he has a friend in the next battalion or company, and he is going to take care of you. You need something done and he will find a way to do it. Your mess sergeant may not have enough flour for cookies, when the company comes in late at night from a march, but he will get some. He has his way of operating. Let me tell you—he doesn't want you to do that. *He wants you straight.*[9]

I believe this elitist view of ethics, this discontinuity between how officers and NCO's look at ethics is at the heart of the up–down tension. This understanding, that some by virtue of rank or station are more ethical than others, is a pernicious illusion. The question is whether or not you can have zones of purity where "gentlemen" dwell without the accompaniment and support of others who do the "dirty work." At an ethics seminar I recall the pain of a gentleman who had been Sergeant Major Wooldridge's Battalion Commander. Years later he was still wondering whether he might have contributed to the downfall of the number one soldier of the Army. He was haunted by the memory of telling Wooldridge: "Sergeant Major, I want a bulletin board out of plexi–glass. I don't care how you get it, but get it."

The elitist mentality of this up–down tension is not only evident in relation to rank or position, but also in relation to pedigree. It is assumed if you come from "the long gray line," you will have higher ethical standards than a lowly OCS graduate. After the My Lai incident, it was fascinating how often this matter of pedigree was brought up with respect to Lieutenant Calley—"He was only an OCS graduate." The corrosive thing about believing that there are enclaves of superior righteousness in the commissioning process, is not just that it breeds an unwarranted self–righteousness, but it implies that elsewhere in the system a lesser standard is expected. To put it right on the line, the service academies are regarded as "UP" and ROTC, OCS, and the military services as a whole are "DOWN." You send missionaries who have experienced moral enlightenment at the academies out into the services to see if they can't bring a little light into the darkness.

This way of thinking has not served us well in addressing ethical issues of military leadership, nor in addressing ethical problems involving institutional responsibility. This was evident in the findings of the Borman Commission at the time of the 1976 Electrical Engineering cheating scandal at West Point. Over 800 cadets were given two weeks to solve an out–of–class examination in a course which "was almost universally disdained by cadets as irrelevant." The Commission went

[9]Anonymous.

on to say, "We are...troubled by the fact that some academic authorities...see nothing wrong in the manner the EE 304 examination was administered."[10]

In sum, I believe that seismic shocks of this nature are not only inevitable, but they will also be inscrutable to those who see ethics in individualistic terms and who believe that certain pockets of purity exist within the system.

If higher ethical standards are desired in the armed services, then the up–down mentality is self–defeating. On the one hand, we need to reject the perfectionist illusion. We are all fallible human beings working in fallible institutions. On the other hand, we need to reject the "down" syndrome which expects and projects a lower ethical standard for certain persons in different parts of the system or in coming from different parts of the system. Instead, the military services need and deserve a unified understanding of ethics—"Duty, honor, country" across–the–board, up and down, without exception.

The third tension within which ethical modes of behavior are worked out is in the difficult tension between war and peace or combat and non–combat. One author, in describing the situation in post Napoleonic France, put it this way:

> "When a modern army ceases to be at war, it becomes a kind of constabulary. It feels ashamed and knows neither what it is nor what it is supposed to do.... It is a body searching high and low for its soul and unable to find it.[11]

This may exaggerate the contrast between peace and war, but it does raise the question of identity, how an institution defines itself when torn between two focii.

Today this ambivalence or tension can be seen in the question of what we expect our military leaders to be. The classic view is expressed by the Prussian general Karl von Clausewitz when he writes: "Primarily the element in which the operations of war are carried on is danger; but which of all the moral qualities is the first in danger? *Courage.*"[12] The novelist Ernest Hemingway put it about the same way: "War is the province of danger, and therefore courage above all things is the first quality of a warrior."[13] This is the side of the question Colonel Mike Malone was talking about when he said that "...Soldiers...cannot be *managed* to their deaths. They must be *led* there. You *manage* machines and programs and budgets. You *lead* men. . . ."[14]

Military reform critics like Richard Gabriel and Paul Savage,

[10]"The Borman Commission Report," *Assembly*, March 1977, p. 8.

[11]Quoted in "The Professional Ethic," by the Ethics and Professional Committee, USMA, August 1978, from Alfred De Vigny, *The Military Condition*, pp. 12–13.

[12]Karl von Clausewitz, *On War*, Vol. 1, (1908), p. 20.

[13]Ernest Hemingway, *Men at War*, Crown Publishers, N 1955, p. viii.

[14]Malone, *loc cit.*

who reject the managerial ethos, say that this was the major problem in Vietnam. They emphasize the lack of a sense of shared danger by officers who were stacked up in helicopters above the battlefield or involved in six month ticket–punching routines. For Gabriel and Savage the loss of cohesion and group loyalty in the Army was simple. In their words, "...the gladiatorial officer had become the manager or the careerist officer seeing his men as means."[15]

The other side of the question is put by Colonel Franklin Margiotta in his doctoral thesis at M. I. T. entitled *A Military Elite in Transition: Air Force Leaders in the 1980's*, when he says, "We note that the increasing emphasis on technology will tend to reduce the importance of heroic combat leadership as the essential element of the military profession. Technological expansion of the numerous skills required of the modern military causes us to reject earlier views of the military as a single corporate body. . . .Less reliance should also be placed on the classic definition of the military as 'experts on violence'. Military expertise has become extremely diffuse and military tasks have become increasingly 'civilized'."[16]

Margiotta not only attempts to come to terms with the demands of technology, but he also emphasizes the blurred distinction between peace and war since World War II. He sees the Korean war, the Cuban missile crisis, the Vietnam war, and the specter of nuclear holocaust as signs of the limited utility of military force. In the nuclear age discrete military objectives have been eroded and military activities are more and more mixed with diplomatic, economic and psychological activities. His message seems to be clear: in this complex gray area between peace and war, you have to have more than "heroic leaders."

This tension between the demands of war and peace may never be solved and most likely should not be. Instead, a consistent ethical standard should be sought in those areas common to both peace and war. The most important area, in my mind, concerns the use of power. If there is any single fulcrum around which the field of military ethics pivots, this is it—in the power which the military leader possesses. I say this, fully aware of the recurring complaint that officers are hamstrung by things like the military justice system, regulations, "congressionals" and "people programs." But I believe this is all part of our American naivete with respect to power. We have a tendency to pretend it doesn't exist, even when we're using it. John Kenneth Galbraith put it this way: "Power obviously presents awkward problems for a community which abhors its existence, disavows it possession, but values its

[15]Richard A. Gabriel and Paul L. Savage, *Crisis in Command,* New York, 1978, p. 54.

[16]Colonel Franklin D. Margiotta, doctoral thesis entitled *A Elite in Transition: Air Force Leaders in the 1980s*, 1979, p. 39.

exercise."[17] Don't take too seriously the protestations of officers who say they possess little power. Instead, stand back and watch them use it.

The power which military leaders possess is a special trust from the American people. The considerable power which commanders exert over the lives of people on a day to day basis reaches its zenith in time of war, when our society expects leaders to use the appropriate amount of force to accomplish the mission with the least loss of life. In other words, the ethical basis of the profession of arms lies in restraint in the use of power. The American people trust our military leaders to use power judiciously and legally and not to abuse the power they have.

Not long ago I had lunch with the military lawyer who was the prosecutor in the My Lai case. I told him I would be speaking here and I asked him if he had any input. After we talked some about My Lai, he said, "The officer's code of ethics is based on the duty of professionally managing violence. This means control of violence in war and a sense of disciplined training in peace which includes telling what you expect of people in combat." And then, emphasizing the peacetime responsibility in using power, he said, "Tell them that 50% of all army cases now pending in the court of military review involve command influence in court trials."[18]

This military lawyer's concern about improper influence is as up to date as this week's headlines on the DIVAD. It appears that anyone working in the military–industrial world has ample opportunity not only to abuse power but to fail to use power in the larger public interest. I can only guess at how the ethical questions should be stated. As an outsider, I would raise questions like this:

> At what point does the "revolving door" erode the proper distance between the military and the contractor and undermine the contracting process?
>
> At what point does failure to "ride herd" on contractor efficiency become unethical?
>
> Does perpetual over–optimism on performance and costs represent innocence or intention?
>
> At what point does loyalty to one's military service for a particular program or system become detrimental to the overall defense of the nation?
>
> How do you get at the phenomenon of "cooking the numbers" either before or during the contracting process?

What do you make of this statement by Senator Grassley on whistle–blowing: "Waste occurs by no accident. The federal system rewards it, and those who seek to

[17]John Kenneth Galbraith, *American Capitalism*, Boston, 1956, pp. 26–27.

[18]Conversation 27 November 1984 with Colonel William G. Eckhardt, Chief Defense Appellate Division, U.S. Army Legal Services Agency.

stop it are flattened." Or, in terms of the budget process, this statement by Assistant Secretary of Defense Richard Perle: "Democracies will not sacrifice to protect their security in the absense of a sense of danger, and every time we create the impression that we and the Soviets are cooperating and moderating the competition, we diminish that sense of apprehension." (*Newsday*, 18 Feb '83) If any of these questions pose a dilemma, if any seem to be intractable, if any appear to be hard to get at, then there is good reason to address them as ethical questions.

Of course, the ultimate test in the ethical use of power comes in time of war. Perhaps the symbol of abuse of power or broken restraint was the Captain's remark regarding the Vietnamese village of Ben Tre: "It became necessary to destroy the town to save it."* Doubtless this is what concerned General Omar Bradley in his 1948 Armistice Day comment, that "ours is a world of nuclear giants and ethical infants." Recently the Roman Catholic bishops in their Pastoral Letter on War and Peace raised serious questions as to whether a nuclear war could meet the criteria of a "just war" and also whether threatening to destroy the "global village" can be a moral policy.

What is in question here, and even in certain instances of conventional war, is whether the time-honored civilized standards of discrimination and proportionality can be observed. In the conduct of war, discrimination refers to the immunity of noncombatants and proportionality to the restraint of means in relation to ends. The fact that the mention of My Lai, even today, evokes revulsion is confirmation that these criteria are simply a reflection of universal morality.

I realize you can make a case for a more relativistic view of war. Admiral Lord John Fisher once exclaimed: "The humanizing of War! You might as well talk of the humanizing of Hell![19] And General Maxwell Taylor, in his article, "A Do–It–Yourself Professional Code for the Military," says that an officer shouldn't be greatly concerned about what is a just or unjust war. He sees no need for the military professional to have any outside help, including the field of ethics. For him, the "self–evident truth" is this: "that which favors mission success is right or good and that which works to the contrary is wrong or bad." Based on that formula, if we win the war, there is no problem. If we lose, then Taylor says, "following the precedent of Nuremberg" you can expect to be charged with "crime and aggression."[20]

However, a less cynical reading of Nuremberg is that the International Military Tribunal reflected international morality. It

*Reported by Peter Arnett, from TET! by Don Oberdoerfer, p. 184. (Feb 7 '68)

[19]Quoted in Roland H. Bainton, *Christian Attitudes toward War and Peace*, New York, 1960, p. 247, from Reginald Hugh Bacon. *Lord Fisher*, London, 1929, I, pp. 120–121.

[20]General Maxwell D. Taylor, "A Do–It–Yoursel for the Military," *Parameters*, Vol. X, No. 4, pp. 13 and 15.

means that the defense "I was only following orders" will not wash in the face of war crimes.

So we have come full circle. The military cannot close itself off to society, it cannot have a private morality exempt from outside scrutiny, accountability or oversight. Which leads me into my conclusion: only a unified system of ethics will do, one which will serve to uphold high standards in war or in peace; up or down and in all parts of the military system; and reflecting the best of civilization's values.

Understanding the Army Chapel Constituency

Chaplain (MAJ) John K. Stake

Introduction

"To know them is to love them" paraphrases the title of a popular song from a few years back. All those marvelous people, who gather to worship in chapel, look expectantly to their chaplain. They are hopeful of receiving their spiritual manna. Their deep and their shallow needs are in their minds and on their hearts. They expect God's green shepherd to feed them. But their needs are all different, because they are all different from each other. Their ways of listening, thinking, decision–making, and life experiences are different. How shall the shepherd know the sheep? And knowing them, how shall he feed them?

The purpose of this article is to suggest a way to understand the Army chapel constituency through the applied use of the Myers–Briggs Type Inventory (MBTI). I applied the MBTI to the Army chapel constituency while completing a program of Educational Psychology at Wayne State University, Michigan, in 1983. My understanding was increased, and I would like to share my results with you. I will briefly discuss the Jungian theory behind the MBTI, highlight the study itself and its findings, and make some applications to ministry in theology, preaching, teaching, counseling, and prayer.

The Theory

Jungian psychology appears to be gaining popularity as the decade of the '80s continues.[1] Other models of psychology which stress sameness and normalcy through step and stage developments have not been overly helpful in letting people celebrate and live out their differences. The Jungian model does

[1]See Otto Kroeger's excellent article, "What You Are Speaks So Loudly, I Can't Hear What You Are Saying!" *Military Chaplain's Review*, DA Pam 165–132, Winter, 1982, pp. 111–115.

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this, and respects the basic differences by which people gather information and make decisions.

Gathering information, or "perceiving" (P), is done either by "sensing" (S), which is the apprehension of facts and tangible realities, or by "intuition" (N), which seeks possibilities and meanings. Making decisions or "judging" (J), is accomplished through "thinking" (T) or "feeling" (F). T and F do not signify intellect or emotions, but rather the processes by which a judgment is reached. The overall approach to life may differ between the preference of an ordered, structured individual (J), and an open, flexible individual (P). These preferences, or "functions" (S–N, T–F), are displayed in the personality in the direction toward which they are lived: inwardly, or introversion (I), and outwardly, or extraversion (E).

All of these elements (E–I, S–N, T–F, J–P) are measured by MBTI, and presented in a four letter display. For example, an introverted sensing type, with a thinking judgment function would be typed ISTJ. The elements are displayed on a polar scale, with the strength of preference proceeding from a balance of zero to the preferred direction. The most preferred function is called the dominant function, and its opposite called the inferior function. The second favored function is the auxillary, and its opposite is the tertiary function. Combinations of elements are called temperaments, and characterize four basic type groups: SJ, the traditionalist; SP, the activist; NT, the catalyst; and NF, the visionary. The estimated distribution percentages of each are below. Caution is advised, because these figures are only descriptive, and not statistically derived.[2]

Resources

The Center for Applications of Psychological Type (C.A.P.T.) of 414 SW 7th Terrace, Gainesville, Florida 32601, has assembled an impressive computer–stored bibliography of over seven hundred entries. Much of this literature is unpublished, although many items are available through Dissertation Abstracts International, University Microfilms, ERIC, or C.A.P.T. Oscar Buros' *Eighth Mental Measurements Yearbook* lists over three hundred references on the MBTI. *Research in Psychological Type* is an occasional periodical presenting current research.

The bibliography lists some helpful articles and resources. Among the most useful are Mary McCaulley's "Introduction to the MBTI for Researchers," "Jung's Theory of Psychological Types and the Myers–Briggs Type Indicator," and Isabel Briggs Myers' *MBTI Manual* (1962). Myers' *Introduction to Type, Gifts Differing*, and Gordon Lawrence's *People Types and Tiger Stripes* focus the application of the MBTI. *Please Understand Me* by Keirsey and Bates gives explanation and application of the MBTI from clinical

[2]David Keirsey and Marilyn Bates, *Please Understand Me*. Del Mar, CA: Prometheus Nemesis Books, 1978.

Opposites & Percentages				
INTP vs ESFJ ENTP vs ISFJ INTJ vs ESFP	ISTJ Trustee 6%	ISFJ Conservator 6%	INFJ Author 1%	INTJ Scientist 1%
ENTJ vs ISFP INFP vs ESTJ ENFP vs ISTJ INFJ vs ESTP ENFJ vs ISTP	ISTP Artisan 6%	ISFP Artist 6%	INFP Questor 1%	INTP Architect 1%
12% NF vs NT 12% 38% SP vs SJ 38% 75% E vs I 25% 75% S vs N 25% 50% T vs F 50% 50% J vs P 50%	ESTP Promoter 13%	ESFP Entertainer 13%	ENFP Journalist 5%	ENTP Inventor 5%
Estimated National Average Figures by Keirsey and Bates, (1978)	ESTJ Administrator 13%	ESFJ Seller 13%	ENFJ Pedagogue 5%	ENTJ Fieldmarshall 5%

Figure 1. Type Table Characterizations and Estimated Percentages

psychologists with a challenge to "abandon the Pygmalion project, that endless and fruitless attempt to change the Other into a carbon copy of Oneself."[3]

Religious applications of the MBTI have begun to appear. Thomas Carskadon's "Psychological Type and Religious Preference" suggests significant relationships between the two, especially when fundamentalism and the liberal denominations are compared. Other religious applications are noted in the bibliography and in appropiate sections of this article.

The Study

The purpose of "Understanding the Army Constituency" was to assist U.S. Army Chaplains in their

Commands (population figures 1 Feb 83)

CELL	I	II	III	IV	V	VI	Total
A Officer: Married	0	0	26	9	182	2	219
Single	1	0	5	2	50	0	58
B Officer Spouses	0	0	26	9	182	2	219
C Enlisted Married	3	5	47	144	103	0	302
D Enlisted Spouses	3	5	47	144	103	0	302
E Enlisted Single	3	2	6	62	38	0	111
F Total Population	10	12	157	370	658	4	121

Figure 2. Total Army Population Southeastern Michigan

[3]Keirsey and Bates, liner notes.

ministries. "Constituency", as used in this study, was limited to mean active duty officers and enlisted personnel and their spouses. Contract civilians, dependent children and other relatives, and reserve and retired component personnel were not included. To be a part of the constituency is not to imply that individuals so identified actually participate in a chapel, but only that they belong to the population from which chapel participation emerges.

The Population

This study was conducted in southeastern Michigan in February of 1983. Six identified commands participated, showing a total population of 1211 for the Army Chapel Constituency (Figure 2).

The Sample

The sample (n = 80) was selected by a random draw of each cell population. Figure 3 compares the sample, the population and the U.S. Army as a whole.

The sample and the statistical findings are valid only for the population of the Army in southeastern Michigan. However, they may well be indicative of the entire U.S. Army because of the high rotation and assignment mobility of the Army population.

The Procedure

The sample selected individuals were contacted, and Form F of the MBTI was administered, scored, and compiled. The data was internally compared by cell with a statistical, computer analysis program which displayed statistical significance at the p = .05, .01, and .001 levels. The Chi-square statistic and Fisher's Exact Probability statistic were used to establish significance. Data for each cell was assembled into composites and averaged. These findings are displayed in Figure 4.

The Meaning

The interpretation of the data yielded is made convenient by the displays in Isabel Briggs Myers' *Introduction to Type and Gifts Differing*, and Keirsey and Bates' *Please Understand Me*. Cell A, the offi-

Cell	Total Army* Constituency	%	S.E. Michigan Constituency	%	Sample	%
A Officer: Married	72,221	6%	219	18%		
Single	29,629	3%	58	5%	10	12.5%
B Officer Spouses	72,221	6%	219	18%	10	12.5%
C Enlisted Married	280,812	25%	302	25%	20	25%
D Enlisted Spouses	280,812	25%	302	25%	20	25%
E Enlisted Single	394,275	35%	111	9%	20	25%
Totals	1,129,970	100%	1211	100%	n = 80	100%

Figure 3. U.S. Army, S.E. Mich. Army And Sample Constituencies

*American Forces Information Services
Defense Almanac 82, September 1982

Cell	Type & Strength Preference					Preferred Processes	
A Officer	E	S	T	J		Dominant:	Extraverted Thinking
n = 10	1	9	5	32		Auxiliary:	Sensing
						Inferior:	Feeling
B Officer Spouse	I	S	T	J		Dominant:	Introverted Sensing
n = 10	5	19	1	24		Auxiliary:	Thinking
						Inferior:	Intution
C Enlisted Married	E	S	T	J		Dominant:	Extraverted Thinking
n = 20	1	17	19	17		Auxiliary:	Sensing
						Inferior:	Feeling
D Enlisted Spouses	I	S	F	J		Dominant:	Introverted Sensing
n = 20	6	24	5	7		Auxiliary:	Feeling
						Inferior:	Intuition
E Enlisted Single	I	S	T	J		Dominant:	Introverted Sensing
n = 20	6	26	16	9		Auxiliary:	Thinking
						Inferior:	Intuition
F Total Sample	I	S	T	J		Dominant:	Introverted Sensing
n = 80	3	20	12	15		Auxiliary:	Thinking
						Inferior:	Intuition

Figure 4. Composite Types of Major Cells

cer's profile, is[4] closely balanced in the E-I dimension, and could be interpreted as ESTJ or ISTJ. The cells of the officers' spouses, the enlisted singles, and the total sample are all ISTJ personality types.

In *Introduction to Type*, Myers characterizes ISTJ as:

> ISTJ. Serious, quiet, earns success by concentration and thoroughness. Practical, orderly, matter–of–fact, logical, realistic and dependable. Sees to it that everything is well organized. Takes responsibility. Makes up their own mind as to what should be accomplished and works toward it steadily, regardless of protests or distractions. Live their outer lives more with thinking, inner life more with sensing. (p.7)

Myers further characterizes the ISTJ in *Gifts Differing:*

> ISTJs emphasize logic, analysis and decisiveness. With enough extraversion, ISTJs make able executives. They also make exhaustively thorough lawyers who take nothing for granted and thus catch many slips and oversights that others make...This is a fine type for accountants...
>
> ISTJs will give any amount of help if they see that it is needed, but their logic rebels against requirements or ex-

[4]An opportunity for cross–validation of the officer cell presented itself in the unpublished doctoral dissertation of John DeWald (1983) of Western Michigan University. He drew a sample of thirty officers from the same constituency. A correlative analysis noted no statistically significant differences between his sample (n–30), and cell A above (n = 30).

pectations to do anything that doesn't make sense to them. Usually they have difficulty understanding needs that differ widely from their own. But once they are convinced that something matters a great deal to a given person, the need becomes a fact worthy of respect; they may go to generous lengths to help satisfy it, although they still hold that it doesn't make sense. In fact, they may be sharply critical of the carelessness or lack of foresight by which some unfortunate has landed in trouble, and all the same, spend much time and energy to help. (p. 106 f.)

The officer and married enlisted cells showed a very slight preference for extraversion. *Introduction to Type* characterizes ESTJs as:

ESTJ. Practical realists, matter–of–fact, with a natural head for business or mechanics. Not interested in subjects they see no use for, but can apply themselves when necessary. Like to organize and run activities. Tend to run things well, especially if they remember to consider other people's feelings and points of view when making their decisions. They live their outer life more with thinking, the inner life more with sensing. (p.7)

The feeling (F) function characterizes women more frequently than men. Because of the close T–F balance in the officer's spouse, a look at the ISFJ is helpful. ISFJ characterizes the enlisted spouse cell.

ISFJ. Quiet, friendly, responsible and conscientious. Work devotedly to meet their obligations and serve their friends and school. Thorough, painstaking and accurate. May need time to master technical subjects, as their interests are not often technical. Patient with detail and routine. Loyal, considerate, concerned with how other people feel. Live the outer life more with feeling, the inner life more with sensing. (p. 7)

Because of the low strength preferences in the E–I dimension. both spouse cells could be characterized as ESFJ.

ESFJ. Warm–hearted, talkative, popular, conscientious, born cooperators, active committee members. Always doing something nice for someone. Work best with plenty of encouragement and praise. Little interest in abstract thinking or technical subjects. Main interest is in the things that directly and visibly affect people's lives. Live their outer life more with feeling and the inner life more with sensing. (p. 7)

Inferior Functions

The functions which are not the most preferred, or dominant, are as important as the dominant, because they show possible areas and directions for growth. Since wholeness and balance of the func-

tions is an intention of Jungian psychology, the inferior functions can become opportunities for ministry. In our Army chapel constituency, feeling (F) and intuition (N) are the least developed functions. Myers warns in *Introduction to Type:*

> Feeling is the least developed process (of ESTJ & ISTJs). If they suppress or neglect it too long, it can explode in damaging ways. They need to make some conscious use of feeling, preferable in appreciation of other people's merits, – an art that comes less naturally to thinkers than to feeling types. Thinkers can, if they will, "make it a rule" in their formula to mention what is well done, not merely what needs correcting. The results will be worthwhile, both in work and in their private lives. (p. 9)

The neglect of the intuitive (N) function can stunt growth by ignoring new possibilities in old situations, and foreclosing the possibility of change in favor of maintaining the status quo. Ministry in developing the intuitive function could bring new possibilities to pertinent facts, supplying ingenuity to problems faced usually with experience alone, and searching for new essentials as well as tracking details.

Developing the affective domain of personality is important ministry. For example, only one officer favored feeling (F) over thinking (T). The development of perception (P) and feeling (F) are necessary to balance and help STJ individuals grow, and present real challenges for ministry.

Distribution

The overall distribution of the sample correlates with the composites as shown below in Figure 5.

SJ Temperament

Sensing–Judging (SJ) is the dominant temperament of the composite personality type, as well as that of each cell. This is the temperament of the Army Chapel constituency. Keirsey and Bates characterize this temperament as "longing for duty," and as "existing primarily to be useful to the social units they belong to."[5] The "almost parental attitude" of the SJ is coupled with an almost overwhelming sense of duty.

> So the SJ must *belong*, and this belonging must be earned. Here is no free-loader, urging his dependency upon the donor as if it were his god–given right. Dependency, for the SJ, is neither a legitimate condition nor desire. The SJ feels guilty for his dependency as if derelict in his duty and negligent of his obligations. Moreover, he must be the *giver*, not the *receiver*, the *caretaker*, not the cared–for.[6]

[5]Keirsey and Bates, p. 39ff.
[6]*Ibid.*
[7]*Ibid.*, p. 43ff.

	#/n							
Cell A ESTJ	3/10	ISTJ	ISFJ	INFJ	INTJ	TEMPERAMENT	n	%
Cell B ISTJ	2/10	16	10	0	4	SP	20	25%
Cell C ESTJ	5/20	ISTP	ISFP	INFP	INTP	SJ	43	54%
Cell D ISFJ	5/20	6	7	1	3	NF	3	4%
Cell E ISTJ	7/20	ESTP	ESFP	ENFP	ENTP	NT	14	17%
Cell F ISTJ	16/80	6	1	2	1		n = 80	100%

The actual number of each cell composite type in each cell sample.	ESTJ 11	ESFJ 6	ENFJ 0	ENTJ 6

Figure 5. Distribution of Total Sample

Kiersey and Bates further characterize the SJ as having a strong desire to conserve: "The desire to conserve can also kindle in the SJ a hankering to become an official of some kind. And once an officer in whatever enterprise or establishment, the SJ is likely to apply his authority with an eye on conservation and perpetuation of heritage."[7] SJ temperaments are predominant among teachers and administrators, as well as those who, like nurses, work in institutions of nurture, like hospitals. Reading these characterizations is impressive, especially when one realizes that they were not focused on the Army community when they were constructed.

Keirsey and Bates continue to describe the SJ temperament.

> The SJ is truly the stabilizer of the social and economic world. He gives a good day's work for a good day's pay and cannot understand anyone who does not. The SJ has a well-developed sense of tradition, takes the 'rights' and 'wrongs' of the culture seriously, and usually is disapproving of wrong-doers. The SJ gives short shrift to transgressors against social mores and institutions unless the transgressors are repentant. The person who strays from the accepted way of behaving is frowned upon unless he expresses his regrets and intent to reform.
>
> SJ's themselves tend to do the right thing at the right time. Each day they hunger to contribute to the institutions they serve. Never do yesterday's contributions suffice for today's. Each and every day the SJ seeks to confirm that he does, indeed, belong, and each and every day he seeks to prove this by taking up the responsibility of his duties. Not to do one's duty is offensive; not to conform to the standards of society is in bad taste. Such terms as steadfast, dependability, stability, reliability, 'salt-of-the-earth', 'backbone of society', 'pillar of strength', describe the SJ, who is indeed the enculturator of society.[8]

Former POW James Warner, speaking on National POW/

[8]Keirsey and Bates, p. 47.

MIA day, epitomizes the SJ temperament when he speaks of those MIA/POWs who went to southeast Asia:

> They went willingly, knowing that they were likely to be killed or maimed or captured and kept...But they went because their own personal comforts were not as important as the principles for which they were going.
> They were willing to go to defend our liberty and if they were willing to do that for us, we have an obligation to see that they are returned.[9]

Perhaps the most eleoquent expression of the SJ temperament is found in General Douglas MacArthur's address at West Point upon receipt of the Sylvanus Thayer Award on May 12, 1962.

> Duty-Honor-Country. Those three hallowed words reverently dictate what you ought to be, what you can be, what you will be. They are your rallying points: to build courage when courage seems to fail; to regain faith when there seems to be little cause for faith; to create hope when hope becomes forlorn....
>
> The soldier, above all other men, is required to practice the greatest act of religious training – sacrifice. In battle and in the face of danger and death, he discloses those divine attributes which his Maker gave when He created man in His own image. No physical courage or brute instinct can take the place of Divine help which alone can sustain him. However horrible the incidents of war may be, the soldier who is called upon to offer and give his life for his country, is the noblest development of mankind....
>
> Duty-Honor-Country. You are the leaven which binds together the entire fabric of our national system of defense. From your ranks come the great captains who hold the nation's destiny in their hands the moment the war tocsin sounds. The Long Gray Line has never failed us. Were you to do so, a million ghosts in olive drab, in brown khaki, in blue and gray, would rise from their white crosses thundering these magic words, Duty–Honor–Country.
>
> Today marks my final roll call with you, but I want you to know that when I cross the river my last conscious thoughts will be the The Corps, and The Corps, and The Corps. I bid you farewell.[10]

Understanding the SJ temperament which characterizes the officer and enlisted members of the U.S. Army, makes these sentiments of General MacArthur particularly meaningful. They reflect the soul of the soldier, not only by culture and patriotic conditioning,

[9] *Detroit Free Press.* "Remember MIA's, Vet Urges." 11 April 1983.

[10] General Douglas MacArthur, "Address". *The Officer's Guide,* 1965–1966 edition. ed. R. Reynolds. Harrisburg, PA: The Stackpole Co., 1965

but also by basic temperament and personality type.

Applications

Ministry within the Army is not functionally different than in the civilian sector; however, the settings can be quite different. The chaplain has responsibilities for all members of the organizations to which he is assigned, not simply the group which chooses to unite itself under his leadership. An intentional ministry of presence coupled with a ministry of word and sacrament can be greatly enriched with an understanding of the personality types and temperament of the chapel constituency.

An important use of the MBTI is for the chaplain's own understanding of self. His understanding of his own personality type and temperament and its difference from others can enhance his style of ministry — he could choose to become a linking person within a diverse community, rather than a "Lone Ranger" on a crusade mission from God.[11]

Theology

The possibilities of applying Jungian theory to traditional theological disciplines are just beginning to blossom. Rev. Earle Page has published a spreadsheet called "Finding and Following Your Spiritual Path." Spiritual paths can be action (E), reflection (I), service (S), awareness (N), knowledge (T), devotion (F), discipline (J), and spontaneity (P). Each path shows differing preferences for apprehending reality, revelation, God, the Bible, and religious experience.

Biblical theology presents an inviting opportunity for application of type theory. The four Gospel writers have been characterized by the form and redaction critics accord to their differences of theological motifs, style, and emphasis. Michael and Norrisey have suggested in their book *Prayer and Temperament* that Matthew is an SJ, emphasizing continuity with the past, while Mark is SP, very action oriented, recounting many deeds of Jesus but not as many sayings or sermons. Luke is NF, very person–oriented, and illustrates Jesus' great concern for sinners, women, and outcasts. John is an NT, and places great emphasis on truth, knowledge, and belief, and is the most mystical and contemplative of the evangelists.[12]

Preaching

The dominant process can be identified and reinforced in a sermon, or the inferior function can be developed.[13] The SJ's desire for

[11]Otto Kroeger has some unpublished studies of MBTI profiles of chaplains (composite INTJ), Bethel Bible teachers (ESFJ). General Officer Candidates (ISTJ), and their wives (ISTJ). Workshop, Fort Monmouth. 11–13 July 1964.

[12]Chester P. Michael and Marie C. Norrisey, *Prayer and Temperament,* (Charlottesville, VA: The Open Door, Inc., 1984), p.22.

[13]Otto Kroeger has commented on research still in progress of attempts to demonstrate that the inferior function is the function through which an individual "really hears" proclamation. Workshop, 11–13 July 1984.

duty could be reinforced in the exposition of Joseph, Moses, or the Good Shepherd. The contradiction of God's demands in the flow of life and duty may be seen in young David, Jeremiah, and Saul of Tarsus. Careful homiletical exposition on human interpersonal relations of Ruth and Naomi, Jacob and Esau, and Peter and Judas can help develop the inferior functions of feeling and intuition of an SJ congregation.

The sensing function (S) may provide an avenue of communication with the liberal use of concrete examples which appeal directly to the senses. The frequent use of stories and parables with vivid imagery will effectively communicate to the sensing individual. Knowing that the congregation is not strongly intuitive will guide the preacher away from heavily abstract discourses. The balance of extraversion and introversion will cue the preacher to proper emphases. For example, the Resurrection story may be expounded from the highly personal and introspective view of Mary Magdalene, or from the communal perspective of the Disciples gathered in the Upper Room.

Teaching

The Army is the largest educational institution in the U.S. The thinking and judging dispositions of the Army personnel make logical, clear pedagogy imperative. At the same time, exploration and growth within the affective domains of feelings and emotions can prove fruitful for the chaplain. Small group workshops, such as the *Serendipity* series, and affective support groups like *Marriage Encounter* provide growth and strengthen inferior processes. Challenging the dominant thinking processes of some of the constituency with adult education programs like the *Bethel Bible Series* allows a teaching ministry to thinking people in a format which is their best. Extraverts may well prefer group process, and introverts may well like lecture–discussion better. The Army chapel constituency is evenly split between the two.

Counseling

The MBTI is invaluable as a tool in pre–marriage and marriage dysfunction counseling. Mutual understanding of differences and similarities of personality type and temperament can be the first steps of reconciliation. The MBTI is non–pathological. and essential differences can be discussed in a positive and constructive atmosphere. The MBTI is well suited to individual, dyadic, and small group uses.

Prayer

Prayer and Temperament is a novel approach to the devotional life. Michael and Norrisey conducted a prayer project in 1982 involving over four hundred participants. Their prayer preferences and personality types were correlated, analyzed, and this book is the result. They align differing prayer processes with differing temperaments: Ignation prayer and the SJ, Augustinian prayer and the NF, Franciscan prayer and the SP, and

Thomistic prayer and the NT. Suggestions to improve devotional life, and guided application of type theory to the inner life, make this volume a valuable application of the MBTI for ministry. The authors are cautious about absolutizing their findings, but are enthusiastic about deepening people's spiritual directions.

Conclusion

The purpose of the project was to gain understanding of the Army chapel constituency through the applied use of the Myers–Briggs Type Inventory (MBTI). The dominant temperament (54%) was SJ, and the composite personality type was introverted sensing with thinking as auxiliary (ISTJ), and intuition and feeling as inferior processes. Introversion and extraversion balanced almost evenly in all cells. The constituency is characterized as "longing for duty, existing primarily to be useful to the social units they belong to, stabilizers of the social and economic world, and taking up the responsibilities of their duties." Adjectives describing them would be steadfast, dependable, stable, and reliable. This is the predominant nature of the Army chaplains' constituency.

Understanding the temperament and personality type of the constituency gives insightful and positive direction to ministry in the Army, particularly in the areas of theology, preaching, teaching, counseling, and prayer. The differences between individuals should not be divisive, but rather celebrated as mutual growth and understanding increase. Isabel Briggs Myers summed it all up in the title of her book, *Gifts Differing:*

> For as we have many members in one body
> and all members have not the same office:
> So we, being many, are one body...
> and every one members one of another.
> Having then gifts differing....
>
> —Romans 12:4–8

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A Theological Commentary on In Search of Excellence

Chaplain (COL) John P. Ettershank

Thomas J. Peters and Robert H. Waterman Jr. analyzed the best-run American companies, looking for the attributes that characterize their excellence. They concluded "eight attributes marked the best-run companies and the same eight attributes were conspicuously absent in most large companies today."

According to Peters and Waterman the eight attributes that "characterize most nearly the distinction of the excellent, innovative companies" were:

1. A bias for action
2. Close to the customer
3. Autonomy and entrepreneurship
4. Productivity through people
5. Hands-on, value driven
6. Stick to the knitting
7. Simple form, lean staff
8. Simultaneous loose-tight properties

My contention is these attributes also characterize excellence in any type of chaplain ministry, especially, one involving family life. Chaplains are managers involved in a highly leveraged activity. They affect many people and do so over a long period of time. One of the first decisions chaplains must make involves the results of an efficient or an effective delivery system for ministry.

An efficient system does things well. An effective system does the right things. Somehow chaplains must develop a system that does the right things well. As a manager, as a leader, the chaplain is a people developer: a catalytic agent. A catalyst is an agent who causes or speeds up a reaction or change without the agent undergoing permanent loss. The catalyst is not lost in the process of ministry.

But let's go back and look at Peters' and Waterman's attributes of excellence and see if there is some application for ministry.

1. A bias for action. Almost all of our ministry is stated in terms of a gerund, a verbal noun ending in

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"ing". Praying, preaching, teaching, pastoring, counseling, baptizing, etc. Very little of our ministry is contemplative. We are action oriented in our ministry. But here I would like to add a word of admonition. All of us need to make our action oriented ministry as pro–active, preventive, as possible. Enough of our ministry will be reactive without cultivating it. Remember the words of Woody Allen: "80% of success is showing up". MBWA (Management by Walking Around or Management by Wandering Around) is one of the best methods of ascertaining needs and requirements.

2. Close to the customer. In essence, know your congregation, get to know your counselee. Don't answer questions no one is asking. Stay close to your customer through service. Develop a strong sense of personal accountability. Use forms of measurement and feedback to increase your effectiveness. The most important management fundamental being ignored today is staying close enough to the customer to satisfy customer needs and to anticipate customer wants.

3. *Autonomy and Entrepreneurship.* Autonomy causes me a little problem. I see every chaplain on an installation as inter–related and dependent. We are dependent on the chaplain supervisor, other chaplains, chaplain administrators and assistants, and the rest of the religious ministry team for an inter–related, integrated and effective ministry. However, there are portions of ministry in which one operates, as it were, independently or autonomously. Areas such as counseling, teaching, even preaching are independent activities. There your freedom to be an entrepreneur, to be a risk taker to gain a profit, operates.

But how should supervisors deal with risk–taking? Not surprisingly, risks fail much of the time. But if the most important key to sustained innovative success is risk-taking, how can we reconcile repeated failure and overall success? Only one way, and that's through a numbers game.

Suppose a new initiative has only a 10% chance of success. If 10 initiatives are started the laws of probability tell us that the odds for at least one success goes up to 65%. If 25 initiatives are started the odds are more than 90% of one success and the odds for two successes are almost 75%. No matter how small the odds of any one thing working, the probability of something succeeding is very high if you try many things. You must encourage risk-taking. To allow that to happen you must allow for a degree of autonomy.

4. Productivity through people. Here are a few quick ideas to think about:

- The key to people orientation is trust. Trust is repaid.
- People will flood you with ideas if you let them.
- People's productivity increases when there is an apparent absence of a rigidly followed chain of command (open-door policy?)
- Training is essential to productivity. Everyone

should receive training on a regular basis.

- Smallness induces manageability and most important, commitment.
- Nothing is more powerful than positive reinforcement.
- Management by wandering around is one way to exercise the ministry of presence.

5. Hands on — Value Driven. The real role of a chief executive, a manager, a chaplain is to manage the values of the organization. When was the last time you put your organizational values on paper?

Here are some basic values Peters and Waterman have elicited from the dominant beliefs of excellent companies:

a. A belief in being the "best". (Isn't this what God wants for everyone?)

b. A belief in the importance of the details of execution; the nuts and bolts of doing the job well.

c. A belief in the importance of people as individuals (Here we have opportunity to reinforce the destiny and worth of individuals).

d. A belief in quality and service. (Does God expect less of us?)

e. A belief that members of the organization should be innovators and willing to support failure.

f. A belief in the importance of informality to enhance communication.

g. Explicit belief in and recognition of the importance of economic growth and profits. (Our growth is increased in the Kingdom of God and our profit can be measured in terms of salvation/restoration).

Instilling a value system is painful work. It requires persistence. It necessitates much out of the office visitation. It also demands long hours.

6. Stick to the knitting.

- Continue to do the things you do efficiently and effectively.
- Innovate only in areas where you have some expertise.
- Don't do things you aren't ready to do.
- You can't be all things to all people.
- "Back to the basics" can be good news indeed.
- Unchanneled diversification is a losing proposition, but branching out, while sticking close to your knitting, leads to increased performance.

7. A simple lean staff. This attribute of excellence needs no explanation or amplification because any organization that relies on structure for performance dilutes its priorities.

8. Peters' and Waterman's last excellent management practice, *simultaneous loose-tight properties*, is mostly a summary point. Organizations that live by this principle

are, on the one hand rigidly controlled, yet at the same time allow and insist on autonomy, risk-taking and innovation from their people. This is done through *faith* and through value systems. They accomplish this practice through painstaking attention to detail, to getting, as Bear Bryant used to say, "the itty-bitty, teeny-tiny things" right.

CONCLUSION One thing stands out in Peters' and Waterman's book. Excellence involves people, not products. Quality and performance are delivered by people. Since God's people are our business I would recommend you read *In Search of Excellence* as a manager who possesses a theological eye and perspective. It will sharpen your skills for ministry by adjusting your attitude towards others and about yourself.

The Special Forces Chaplain

Chaplain (LTC) Vahan Sipantzi

One of the few songs dealing with the military to come out of the war in Vietnam was the popular "Ballad of the Green Berets". Although it received mixed reactions from the men in Special Forces (Green Berets), any chaplain who sees Special Forces as a possible area of ministry ought to pay heed to some of its words:[1]

Fighting soldiers from the sky,
Fearless men who jump and die.
Men who mean just what they say,
The brave men of the Green Beret.
Silver wings upon their chests,
These are men, America's best.
One hundred men will test today,
But only three win the Green Beret.
Trained to live off Nature's land.
Trained in combat hand to hand.
Men who fight by night and day,
Courage speaks from the Green Beret.
Silver wings upon their chests,
These are men, America's best.
One hundred men will test today,
But only three win the Green Beret.

If "one hundred men will test today", but "only three win the Green Beret", the chaplain who expects to effectively minister to the men of the Army's Special Forces (SF) will have to be one of those three. How can he fulfill his

[1]SSgt. Barry Sadler, "Ballads of the Green Berets", RCA Dynagroove Recording, LSP-3547.

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mission if he's always an outsider? His cross or tablets only identify his branch and suggest that he's branch qualified. His beret identifies him as part of SF. Hopefully, he will waste no time in becoming flash qualified to show that he knows both his branch specialty and something about the SF.

How does a chaplain fulfill his mission in an unconventional unit such as SF? He could begin by understanding the unique nature of the troops he'll be working with. For instance, if a chaplain spends much time in SF he will soon encounter familiar faces as many of the NCO's and officers spend the majority of their twenty-plus years in SF. (My son, a team leader in the 10th SF Group (Abn), is serving with many of the same officers and NCO's that I served with years ago.) Also, various chapters of the SF Association help to keep relationships alive for those who are on "temporary" duty with other units or are retired.

The dominant religious faith in SF might be broadly catagorized as "Do–it–Yourself–ism". Too often the men seem to feel that life and life's problems should be resolved by holding them in, distilling them with a bottle, fists, divorce, or going TDY to escape them. Going to the chapel to see the chaplain is not the number one choice in problem–solving.

The image of SF, described as "the animal act", drunk, disorderly and loud–mouthed represents only a small minority of troops. The real image of SF is the quiet professional seen only by a limited audience because he performs in the field and in the classroom not in the barroom.

Attaining this professionalism is an unending process of study, practice and training. It includes the SF courses for officers and NCO's at Ft. Bragg, N.C., along with specialized MOS training, foreign language training, cross–training in other MOS's, jump school, and for some, Ranger, Scuba, Halo, Alpine or Nordic skiing, and mountaineering. The initial training takes about three years followed by more advanced training and the acquisition of additional skills and experiences. What this says is that a chaplain has a parish composed of highly trained, elite troops—all volunteers, who know they're the best in their field. He can't be an effective pastor to these men unless he strives to be the best himself.

The Role Of The SF Chaplain

What is the role of the chaplain assigned to SF? In most cases it is the same as that of a chaplain assigned to a conventional unit — specifically, "to bring God to man and man to God." But how does he fulfill that role with an unconventional unit such as SF? Too often it is by trying to "be one of the boys". Sadly, the chaplain has often been described by comments such as, "he could swear like a trooper" or "drink you under the table" or (in Viet Nam), a reference to the "hardware" the chaplain used to carry when accompanying an element into the field. Fortunately, many of the chaplains assigned to SF are not typi-

fied by these comments, but the troops carry this picture and it is this that needs changing if the chaplain is going to be effective in dealing with the spiritual and emotional needs of his SF parish. Also, the Personnel Officer in the Chief of Chaplain's office needs more than just a computer card that identifies individuals with a 5G Additional Skill Identifier when selecting chaplains for SF assignments.

How does a chaplain minister effectively to troops who see themselves as "special" and the chaplain as an unnecessary part of their unit? He begins by identifying with the unit and the men without losing his identity as a chaplain and without forgetting what he has been called by God to do. To fulfill his role the chaplain shouldn't have to "prove himself" to anyone. God already knows him for what he is and what he can be. The chaplain should know himself — his troops soon will. He ought to be a very fine troop chaplain whose life exemplifies his beliefs and his love for people as they are, where they are, with all of the potential for positive change that his faith should exemplify.

Being a good SF chaplain should mean being in top shape spiritually and physically. It should mean being willing to learn what the troops learn and doing what he can with them (ski training, parachuting, mountaineering, etc.) while at the same time providing chaplain coverage for their family members through cooperation with chaplains from the other units.

Relationships with Other Chaplains

An unnecessary problem area for the SF chaplain stems from his relationship with other chaplains. The SF chaplain who prides himself as someone special instead of as a servant of God and a man called to serve a unique part of the army population will find himself isolated from the other chaplains. His refusal to cooperate in area coverage, post-wide chapel events, etc., may result in SF troops or their dependents being short-changed on coverage while he is away on some TDY trip or in the field on an FTX.

On the other hand, comments like, "Well, going on another skiing vacation", or "I wish I could go to England every year", made by fellow chaplains reflect the poor attitude they have and demonstrate little understanding of what long family separations and difficult field—training exercises really involve.

The problem of isolation from other chaplains can be dealt with by taking the initiative and becoming a part of the chaplain team on post and sharing on-post coverage along with coverage of your own unit and seeing yourself as what you really are — just another chaplain or spoke in the wheel!

Access to Secure Areas

The most serious hindrance the SF chaplain faces is in gaining access to secure areas. Every time there is a change in Deputy Commander's (the usual Tactical Operations

Center Cdr.), S–3's, or S–2's, the chaplain faces anew the problem of being placed on the access roster to the TOC, the isolation area and the deployment airfield. He is incapable of fulfilling his role if he is denied access to any of these areas. Why is an E–3 typist accorded access to the TOC but the chaplain, a member of the commander's staff, has to fight for access every time the unit is deployed on an FTX or a combined overseas exercise? Surely the problem stems from the staff's misconception of a chaplain's duties —that is that he be found sitting in the chapel office waiting for the problems to come to him. (Often the problem that never shows up at the office is the staff member himself.) The chaplain cannot realize the full potential of his ministry to the troops in SF if he waits for them to come to him. He needs to fight for access to the TOC, isolation area, and onto the deploying airfield. He needs to be visible to the troops in their areas and be available to them. At the same time, because of his access, he needs to be extremely security–conscious because of the information he will be exposed to and the possible consequences of compromising the mission with that information.

Isolation Area

The isolation area is the heart of SF tactical operations. It is a very secure temporary home for deploying "A" teams with limited, tightly controlled access to outsiders.

The isolation area is possibly the most important area of the chaplain's ministry in SF. It may not seem so in peacetime but all training is geared for the eventuality of war and should be approached with that in mind. The chaplain may not seem too important when the "A" team is in isolation for only a few days or a week and the "enemy" is really composed of friendly forces with blank ammunition and the major source of anxiety is the commander's briefback and the night parachute infiltration. In wartime, isolation may be much longer, the enemy and the bullets quite real, the possibility of death or capture quite high, and separation from the family for an unspecified duration quite total. All of these factors would suddenly make the chaplain a very important member of the commander's staff and the only one trained to deal with the emotional and spiritual problems real war situations create for the soldier. For this reason the chaplain needs to establish his position with the commander and his staff during peace–time training. He needs to be included in staff planning, team briefings, and on the access roster to the isolation area before the emergencies arise. Then he could be available at all times of the day or night and not just "on call". He could walk through the isolation area at odd hours visiting teams, small talking, and being visible for that individual who, prior to insertion into the field, may need to sit down and empty his ruck sack of problems.

Tactical Operations Center (TOC)

The TOC provides the information necessary for the "A" teams to go into the field with the greatest possibility of successfully completing their missions. The troops that man the TOC are generally dedicated. They work long, often unappreciated, hours under a great deal of pressure performing in what is technically a training exercise but what is in reality a pass or fail, retain your job or be relieved, situation. With that unwritten fact of life the TOC, during its peace time duration of two weeks to two months becomes, along with the accomplishment of its mission, a place of personality conflicts, frayed nerves, backbiting, the "I wanna–go–home" syndrome, and an excuse for a increase in off–duty alcohol consumption. This is in peacetime. What happens in wartime when it is no longer a game; when teams being launched are never coming back, they are actually under fire, and separation from the family is no longer for 30 to 60 days but "for the duration"? Problems are multiplied and again, the chaplain is the only one on the commander's staff with the training to deal with the emotional and spiritual problems real war creates. Yet, unlimited access to the TOC remains a constant struggle between the TOC commander, the S–2, and the chaplain. The chaplain needs to be able to move freely through the TOC without being a nuisance yet be keenly aware of what is going on among TOC personnel. He needs to pick up the signs of problems and deal with them before they become so great that the individual either becomes a security risk or must be removed. Waiting for those individuals to come of their own accord to a chaplain sitting in an office somewhere on the installation is like waiting for a dead body to arrive at the morticians of its own accord. Few want to admit that problems exist and fewer still are willing to seek professional help especially if it means asking the TOC commander or SGM for permission to leave the TOC to talk to the chaplain. That would be to admit that one can't handle the job all by oneself and sadly, that is a human truth hard for a Green Beret to admit.

The chaplain needs to educate the TOC staff on the necessity of having him as a vital member of the team. He should be at all of the briefings, read the daily message files to stay abreast of happenings in the field, try to establish a trust–relationship with TOC personnel, be available when they need him, and be security–conscious at all times.

Team Briefings

Each "A" team, shortly after going into isolation, is briefed by the major TOC staff sections (S–1, S–2, etc.). The chaplain's portion of the briefing can consist merely of stating the availability of the chaplain, (information that the S–1 can give), or it can be one of the most informative briefings given.

To have a properly researched and rehearsed briefing the chaplain must have studied

the church's role in occupied areas in the past, stayed current on church affairs in troubled areas around the world, and be familiar with the church's makeup and activities in the area of operation that the team is slated for. Sources of information can be found in almost any religious periodical. Articles could be filed away until he needs them, then shared with the teams.

His briefing during an FTX should include all of the pertinent religious information regarding both the designated training area and the surrounding countryside. This should be designed to make the teams aware of the different sources available for information and assistance.

Wives' Briefing

The chaplain's portion of the wives' briefing (given before teams deploy on overseas exercises), is designed to help alleviate the wives' concerns about how to deal with problems they may encounter during the 30 to 60 days of separation. It is hoped that by providing the wives' with emergency contact information (names and phone numbers), that the need to pull the husband out of the field or the isolation area will be reduced. Oftentimes, problems of a very practical nature (his paycheck did not arrive), can be handled quite easily if the wife knows whom to contact. She should be advised as to the importance of having a Power of Attorney and a joint bank account. Along with this the chaplain must alert the personnel who will be responsible for relaying emergency help and information.

Religious Services

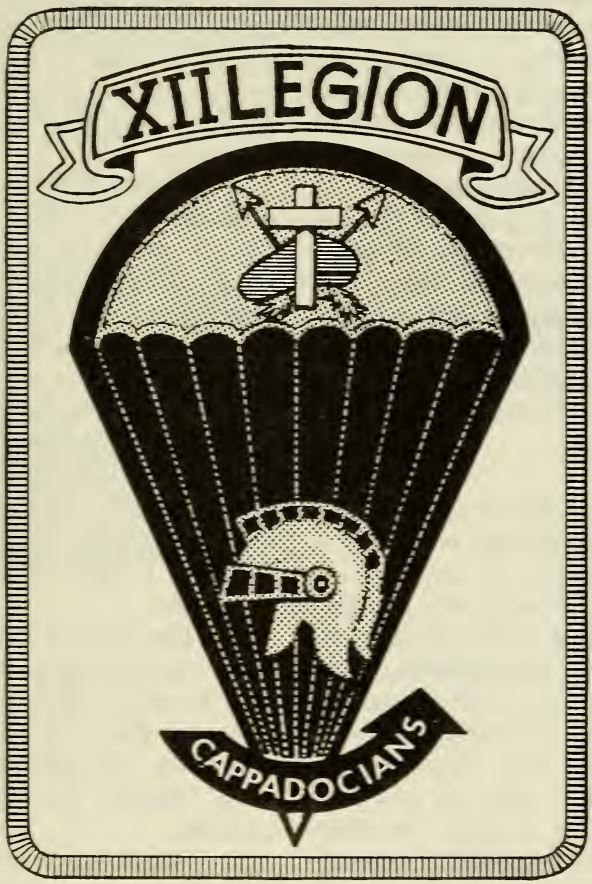
Scheduling religious services, other than Sunday services on the installation, for the convenience of a maximum number of troops is a recurring problem. There is a constant struggle that the troops be released to attend religious services. The chapel services invariably fall behind briefings, staff meetings and almost any other unit function in importance.

One solution I've found in resolving this conflict is to deal directly with the commander (or in some cases the CSM or 1st Sgt). Sometimes he needs to be reminded that these are his services, for his troops, and that unless he (not the chaplain) gets it across to his command, staff, or section leaders that he would like to see a minimum amount of scheduling conflicts and a maximum amount of support given, then the problem will never be fully resolved and the troops will be short-changed.

Religious services to SF personnel are not limited to the regularly scheduled Sunday programs. The most effective religious service is the one-on-one sharing. For the Christian chaplain, discipling in the Paul-Timothy mode can sometimes be used. Also regular weekly Bible studies, open to anyone, usually provide a good mix of views and an excellent opportunity for spiritual growth. Starting or supporting a chapter of the Officer's Christian Fellowship is another effective outreach to officers just as the

Navigators are helpful in reaching younger troops.

The most effective outreach that I was able to initiate was a Bible study/fellowship group called the 12th Legion or the Cappadocians. The concept for the fellowship came from the story of "The Forty Martyrs of Sebaste". These were elite soldiers willing to be the best in soldiering and at the same time loyal to their lord — even to the point of death (see Appendix for more details).



Our Cappadocian Fellowship was limited to members of SF and was an attempt to draw Christians into a fellowship wherein they could gain spiritual maturity through Bible study and be motivated to share their faith with other members of their team or section. A patch was designed and produced. It was worn inside the beret and provided an excellent opener for sharing one's faith whenever a beret was laid down and the patch revealed.

Another important reason for the founding of the Cappadocians was to link all Christians together in the SF Groups, forming a common Christian bond and thus providing immediate fellowship whenever a Christian moved from Group to Group.

Posters, tracts, Bibles and various types of Christian literature proved to be an effective ministry when the unit would deploy overseas. The fact that a number of posters were defaced or stolen gave some indication that at least they weren't being ignored.

Prayers and a Field Funeral Service for Protestant, Roman Catholic, and Jewish personnel were put together for use by troops in the field and were incorporated into the SF Handbook.

Conclusion

Being around SF for a long period of time (more than one tour) is very important for an effective ministry to SF personnel. Any pastor knows that it takes time to develop rapport and especially, trust relationships with one's congregation. This is especially true when dealing with men who need to project lonely strength and who look upon the chaplain, the chapel, or religion as isolated, fenced–off areas of weakness.

Longevity involves certain risks, the most notable being the increased possibility of promotion passover. Although the Chief of Chaplain's office may encourage specialization through school and duty assignments the promotion boards see the lack of diversification or broad background of experience (i.e. one should strive for experience as Property Book Officer, troop chaplain, administrative chaplain, hospital chaplain, confinement facility chaplain, etc.), as short-comings and inconsistent with their concept of what makes a good infantry or armor officer. When one looks at the score of accepted medical specialities or the variety of specialists in the civilian church one can't help but wonder how long it will be before specialization is accepted among Army Chaplains.

Because so many SF trained personnel keep coming back to SF Groups the chaplain who also returns is able to build long term relationships. He can establish a pastoral trust that will bear fruit only after years have passed, therefore longevity with SF should be worth the risks involved.

The chaplain's ministry in SF is wherever the troops are: on the drop zone, in the team room, on the P. T. field, in the woods, or in an RB-7.

The office of the chaplain is wherever his jump boots are planted. The chapel office itself is most often the place for study, family counseling, or preparation of reports required by higher headquarters.

His ruck sack should always be packed — and repacked with the change of seasons. His family affairs should be in order and his request for assignment to SF (for married chaplains) should be preceded by consultation with his wife and a recognition that God has called them to serve on the mission field of the Green Berets. She too, like the wives of team

members, must be prepared for separation, the long and erratic working hours of her husband, late hour or early morning phone calls, and a ruck sack full of dirty clothes when he returns from the field.

Recommendations

The effectiveness of any chaplain's ministry to SF could be improved by requiring:

1. That moral and spiritual character (as subjective as that may be) be a consideration in the selection of chaplains assigned to SF.

2. That the chaplain be required to pass physical fitness requirements prior to assignment to SF.

3. That the chaplain attend jump school and Special Forces Officer's Course (SFOC) prior to reporting to his new unit.

4. That the chaplain be encouraged to read extensively about unconventional operations if he is requesting an SF assignment.

5. That chaplains be assigned to SF for more than one tour and that SF be viewed as a specialty much as a Hospital Chaplain would be. This would mean that the Chief of Chaplain's Office would have to inform the promotion boards that this is their desire for their chaplains, whose careers they are managing, and that the Chief's Office is making the assignment not the individual chaplain.

6. That when the SF chaplain arrives on post he establish cooperative relationships with the other chaplains and that he initiate a joint chapel agreement with a fellow chaplain in order that continuity be maintained with his congregation whenever he is in the field or on TDY.

Appendix

"The Forty Martyrs of Sebaste" (Historical Precedent for the Present Day 12th Legion)

This is the story of the 12th Legion (Cappadocians) and the background for the design of the patch worn by those who try to carry on an active witness for Christ in Special Forces today with the same spirit of devotion as "The Forty Martyrs of Sebaste".

Forty good warriors for Christ, the pride of the Roman Empire. All were from Cappadocia, and all were members of the vaunted Twelfth or Thundering Legion of Rome's Imperial Army. For three centuries this elite command had maintained an unmatched record in war.

But now an edict came down from Licinius, the Emperor. Anyone refusing to offer sacrifice on pagan altars before the local deities would suffer severe consequences.

In the midwinter of 320 A.D. the 40 Cappadocians were stationed with the Twelfth Legion at Sebaste, a city of Lesser Armenia. In command was Captain Agricolas, a seasoned veteran.

"Men of the Twelfth Legion", he shouted, "you have shown your valor and unity in battle in a way that has brought victory after victory over the enemy's forces. Now I am calling upon you to demonstrate once again your support of our Imperial Caesar. It is most important, because of a new threat to our armies, that we desire a favorable issue out of this campaign by making appropriate sacrifice to the gods. The ceremony will take place tomorrow."

The Lord Guards Our Advantage

After the Legionnaires were dismissed, two spokesmen for the Cappadocians came to Agricolas' tent and advised the captain that there were 40 Christians in the ranks of the Legion who would have nothing to do with the proposed ritual of sacrifice.

"Inform the troops", replied Agricolas with some heat, "that if they do not participate, their armor and military status will be taken away from them."

"If it rests with us", said Kandidos, one of the spokesmen, "we have made our choice. We shall devote our love to our God." One week later the General arrived from Caesarea, and the case of the Cappodocians was placed before him. The men were led to the tribunal, and as they were being brought they recited the 54th Psalm:

> Save me, O God, by Thy name, and judge me by Thy strength.
> Hear my prayer, O God; give ear to the words of my mouth.

The commander looked them over with a practiced eye. He then proceeded to offer alternatives, but added, "If you do not obey, you will be delivered over for torture." Replied Kandidos, "You can have our armor, and our bodies as well. We prefer Christ."

A Warm Bathhouse at the Lake

The following morning they reported to Agricolas, who pronounced the command sentence. Their arms were to be bound, ropes were to be placed over their necks, and they were to be led to the shore of a nearby frozen lake.

A bitter wind whipped over the lake's surface as the men of the Cappadocia were driven out, shivering in the dusk. Guards were posted on the shore, and the military jailer, Aglaios, stood by with arms folded, watching.

"Were you angry against the rivers, Lord?" murmured one of them pitifully, remembering the words of Ezekiel (29:10). Then one of the band struck up another song."

> Forty good soldiers for Christ
> We shall not depart from You as long as You give us life.
> We shall call upon Your Name whom all creation praises:
> fire and hail, snow and wind and storm.
> On You we have hoped and we were not ashamed!

The men took heart at this song, and raised their voices lustily, while the ice chilled the soles of their feet.

As the hour of midnight approached, the songs grew more feeble; they could scarcely be heard by those on shore. Then a strange thing occurred. One of the forty was seen emerging from the darkness of the lake, staggering towards the shore. He fell to his knees and began crawling towards the bathhouse. The guards posted were dozing, only the jailer, Aglaios, was awake, his eyes peering into the blackness, his ears straining to catch the mumbled prayers of the doomed Christians.

"Thirty–nine good soldiers for Christ!" came a thin quivering note from the distance. Aglaios watched the man enter the bathhouse and then emerge quickly, apparently overcome by the heat. He saw the man collapse on the ground and lie still.

At that moment something happened in the heart of Aglaios the jailer. What it was, only he and God will ever know, but the guards reported hearing a great shout that jerked them awake. Rubbing their eyes, they watched him wrench off his armor and girdle and dash to the edge of the lake. There, after lifting his right hand and crying, "Forty good soldiers for Christ!" he disappeared over the ice into the darkness.

Sometimes It Isn't Easy To "Sing To Him A New Song"[1]

Chaplain (LTC) Don R. Bauter, USAR (retired)

How can you hold a religious service with congregational singing, when the only available location is under a tree, or on the drill floor, or in a tent, or in a temporary theater, or on a hospital ward, with a limited time to set it up and be finished? This has been necessary for all of us at one time or another, and for some of us it has been the normal procedure. The little pump organ I knew (and didn't love) required a musician with special skills. To pump and play at the same time was like patting your head and rubbing your head simultaneously. This generally left the chaplain leading the singing, and he sometimes was just not equal to the task.

No it wasn't easy to "sing to him a new song," or an old song either for that matter. This problem plagued me for most of my 23 years of active duty and reserve service and 14 years as an institutional chaplain.

Shortly after being recalled to active duty with a Reserve unit in 1950, the chaplains at Fort MacArthur were contacted by the Chaplains' Guild in Los Angeles. This remarkable group of ladies was organized during World War II in the Los Angeles area with the purpose of assisting chaplains. They renewed their volunteer work during the Korean conflict, and they were calling on us to discuss ways in which they might assist in the military religious program.

We suggested that they provide chaplains in Korea with tape recorders and electrical conversion units that would make it possible to use the equipment in the field, operating off a jeep battery.

[1]Psalms 33:3, 40:3, 96:1, 144:9, Isaiah 42:10, Rev 5:9

The Rev Don Bauter is a minister of the Christian Church (Disciples on Christ). He served on active duty 1945–48 and 1950–52, and for 17 years in the Reserve and National Guard. For the last 14 years before his recent retirement he was the chaplain of Cuyahoga Hills Boys School of the Ohio Department of Youth Services in Cleveland Ohio.

In Early 1950's

The Guild followed through on this idea and did provide such units for a number of chaplains in Korea. When I was put on orders to go overseas, I received one of the recorders. When I was pulled off the order they decided I should keep mine, so it did "stateside duty" for that two-year period. These were reel-to-reel ¼ inch tape recorders, of course, for cassette recorders were not yet on the market. I used my unit to record chimes from the Methodist Church in Las Vegas, Nevada so that I could play the chimes over the desert before chapel services, using the camp PA system. It was also used for men to make talking letters home and then to listen to tapes that were sent in answer. Sometimes it was helpful to play preludes and postludes in services.

At that time we did some searching for pre-recorded music for such use, but it proved to be some years too early. The material that was available then was of choirs and organ music for listening. Generally this type of recording is not satisfactory for sing-along use. These arrangements were made for performance, and naturally they featured retards, pauses, dynamics, and key changes. Music for sing-along purposes needs to be sung without special interpretation, long holds, retards, key-changes and other special effects. Arrangements for performance make recorded music more listenable, but they cause it to be difficult to use as "sing-along."

We never did find out how much or how this equipment was used in Korea. I fear that this shortage of usable recordings worked against very broad use.

In the mid 50's, as a Reserve chaplain, I used the recorder to prepare full services on one reel-to-reel tape for use in Sunday services on week-end training. I tried taping individual service elements on separate short tapes, but this did not work out well because of the interruption caused by re-winding and re-threading the tape. This one tape included all the unspoken elements of the service: prelude, introit, hymns, prayer responses, benediction response, postlude etc. I used a foot pedal for the starts and stops. The choir of a local church sang the hymns for these recordings, but due to the time involved, the number of hymns available were few.

To my knowledge the earliest extensive resource of sing-along cassettes for use with a hymnal was the work of The Chaplains Tape Library, of the Protestant Radio and Television Center, a non-profit, interdenominationally sponsored organization.[2] These cassettes are based on the *Army Navy Hymnal* edition of the time they were produced. They are very well recorded, using a good male quartet and organ. Undoubtedly many chaplains have these available. They are a basic resource for traditional hymns and other service helps, and no one should attempt to use

[2]1727 Clifton Road, N.E. Atlanta, Georgia

recordings to assist with congregational singing without them. A catalog is available from the address given below. When I discovered these cassettes, I re–edited my reel–to–reel taped services using them.

Each service had a mimeographed bulletin that included the order of service and the hymn words. This way the two pieces were a neat package for storage and future reference, and hymnals were not necessary. Again the chimes were played at high volume in the hall, or over the PA, to announce the services.

These tapes and bulletins were used over a 17 year period with the Reserves and National Guard for services on indoor firing ranges, drill floors, classrooms, tents, and sometimes in chapels on bases during summer training, if we could not find someone to play the organ.

This system might be just the thing for some chaplains even today, but for me it has some problems. It stifles creativity and defies any attempts at informality, and it forces one to use the pre–selected hymns regardless of the nature of the group attending the service. One or two of such services might be handy to have around, however, for emergencies, or for a time when a more structured service might be desired. Of course, the problem of finding usable recordings for singing still exists.

Choice of Songs, a Problem

The problem became abundantly clear to me, however, in attempts to use the tapes prepared for the Reserves with a congregation of juvenile delinquents. In 1969 I became the chaplain of a correctional facility for 200 delinquent boys, ages 12 to 16. Our services started with my wife at the piano, and we were singing the hymns that I was comfortable with. It did not work. After almost a year of frustration, my wife observed that I was the only one singing. Since she could hear me at home, she quit. This forced me back to using the good old Army recorded services.

Obviously "A Mighty Fortress is Our God," "Come Thou Almighty King," "Fairest Lord Jesus," and the like, were not the kind of music the boys would sing. Inevitably, these services were weak at the points of congregational participation and the sense of unity and focus that singing facilitates. This problem would probably have been evident regardless of the type of music we had on the tape, however, because the whole method was too "canned" to be acceptable in the youth setting. More flexibility and opportunity for informality had to be possible.

An objective interviewer that I enlisted to interview the boys heard such remarks as, "We don't like old hymns," "I never heard that before," "I don't like the songs," and also, references were made to the chapel as having "white" songs. Clearly the need was for more variety in music.

Music was Divisive

The racial line that separated black and white in so many sad

ways seemed to bisect the field of music as well. It had been found that folk music was on the "white" side and Gospel music was on the "black" side, and to some, the music out of *The Army Navy Hymnal* (because I was using the "Chaplains Tape Library") had a racial identification.

The chaplain was also a big part of the problem. Any music chosen had to be music that the chaplain could tolerate, both musically and theologically. Congregational hymns were viewed by me in very narrow perspective. My experiences in the local church, and with the services in the army had led me to believe that everyone accepted the repertoire from the denominational hymnals I had been raised on and had used. This was clearly not the case with this youth congregation, and I began to wonder if I had been missing the boat with many of the men whom I had been leading in worship in the army. One thing was clear, something needed to be done.

Attacking the Problem

I began to wonder what could be done to deal with this. It had become clear that the problem was widespread. Institutional chaplains all over Ohio were ready to give up on any congregational singing, and the same frustrations were discovered when I talked to the youth corrections' chaplains at a meeting of the National Association of Chaplains in youth Corrections. Later they devoted one of their annual association meetings to the subject.

It was going to take time, work and money. The money came in the form of a grant from the Kulas Foundation in Cleveland, Ohio. Much of the time was granted by a concerned and interested institutional superintendent and an understanding wife. I was going to have to furnish the work.

The tapes I had used in the army had been mildly successful but they had some major faults. There were mechanical problems and format difficulties and frustrations in utilization. Above all, we had to discover new approaches and new kinds of songs.

One of the first pieces of research done was simply to discuss the matter with a number of military chaplains at my own denominational retreat. I found that some of the active duty chaplains were making quite extensive and creative use of contemporary and folk music. As a result of these discussions, a number of army chaplains were contacted asking for ideas and resources. The responses referred to fourteen publishers, recording companies and other agencies who were working with new music and new approaches.

Finally, 42 song books and hymnals were chosen as a core library of music for study and use. This was by no means all of the publications that were available at that time, and there has been a continuing flow of such books being released. The number of books and recordings available now can be overwhelming. A few of these have published their second and third volume by now. In the case of some of these, I feel that "volumes 2 and 3" were made up

of songs that were not good enough to be used in "volume 1" but, because the first books sold well, there was a market for more without as much regard for quality.

Choice of Songs and Hymns

My own rejection rate was very high for all of the recorded sing–along music, and you may find that it is necessary to listen to and evaluate a large number to find songs that meet your own standards.

I would not want to be interpreted as rejecting all of these songs and recordings. With care in selection and some expenditure, you will find new music that is quite good. In the process of choosing and evaluating, I grew to understand my built–in prejudices, and to become a bit more open and less rigid and judgmental.

Eric Routley in his book *Twentieth Century Church Music*, evaluated the Gospel hymns of the early 19th century as having, "no sophistication .... At all times (they) are virtually the same, and the vocabulary they use is really a small collection of cliches." At that time he called such music "evangelistic pop" and characterized it as "folk music for the industrial peasantry of the new age."[3] The fact that he is referring to music of a by–gone era in exactly the terms I would use in evaluating what is new today, is not particularly comforting.

Just as much of the music of the past which was not acceptable to Routley is today thought of by many in our congregations as "the good old hymns," we may find that some of the music we reject today will be the main–stay of musical expression in some churches in the future.

Charles Wesley wrote 6500 hymns. About 60 of them appear in the current Methodist hymnal. That is a strike–out rate of 99 to 1. In the light of that record, perhaps we should not be too critical of contemporary hymns, just because we buy a book with 200 songs, and we like only two of them.

Most of the 19th century and early 20th century Gospel hymns did not come into general use in Protestantism until 15 or 20 years after they were written. There seems to have been a hiatus between the years 1920 and 1962, during which time few hymns were written for Protestants. Churches seem willing to publish new hymnals about every 20 years. The old ones, by then, are worn out and people have undoubtedly become weary of the color, title or format, or they want the responsive Scriptures in a more modern version. It does not seem to have been because a need was felt to include new hymns. Truly fresh new music has begun to break this barrier of stagnation only in the last few years, but the new product is still coming out in paperback form, in a format that is very temporary.

[3]Routley, Eric, *Twentieth Century Church Music*, New York: Oxford University Press, 1971, Chap 16

As I analyze the 42 hymnals of contemporary and folk music and songs, I find that about ⅓ are published by official denominational publishing houses: 3 are Methodist, 1 is Southern Baptist, and 8 are from Lutheran publishers. The Episcopal Church has an addendum to their hymnal that includes new music and experimental liturgies. It is not safe to assume, of course, that churches are using contemporary music just because a denominational publisher produces a hymnal. The source of the publication can only be an indication of interest and the recognition of a need.

I should point out that none of the 42 books were from an official Roman Catholic publisher. In fact, I know of no official "church publishing house" for Catholics. However, there were books from publishers who should be considered as such, for that is the market they seek to serve.

The list shows a conspicuous absence of publishing houses of evangelical churches. Such books are very rare, probably because a great many of the commercially produced books are targeted toward those churches.

When it comes to creativity, accolades are due for Avery and Marsh of Proclamation Productions, Inc.[4] This Presbyterian pastor and his minister of music produced very creative music, often dealing with some touchy subjects, with a sense of humor both in text and in music. They gingerly dealt with some highly explosive subjects in "Who's That Guy With a Beard" and "He was a Rebel." Their song, "Hey, Hey, Anybody Listening," is destined to be a classic, because of, rather than in spite of, its musically unorthodox, suspended ending. "Take Time," their Epiphany carol, points out the hardships undergone by the wise men because there were no Howard Johnson's available or help from the AAA, and it challenges people to be willing to undergo discomfort for their faith. It represents a refreshing departure from laboriously plodding through multiple verses of "We Three Kings."

These two men are now working separately, but their combined efforts can still be found in a number of song books. Their "Doxology" was in 11 of the 42 books surveyed, and their "Gloria" was in 6 of them, with "Hey, Hey, Anybody Listening" in 5, despite its seasonal character.

The Jesus Movement and the contemporary Charismatic Movement have developed an interesting, though not radically different, type of religious song, that stresses short, Scripture based choruses. These can be easily memorized, are musically very simple and feature much repetition. In the forward to one of the hymnals, they say that the end purpose is to provide songs "directed to God rather than to the printed page of the traditional verse-song hymn."[5] Underlying

[4]Proclamation Productions, Inc., Orange Square, Port Jervis, NY 12771.

[5]*Renewal In Song*, Logos International, 185 North Avenue Plainfield, N.J. 07060

this pompous statement is a principle that warrants consideration. If there is value in the text, there is increased value in people singing from memory.

The Missouri Synod Lutheran Church has ventured into uncharted waters with songs such as "They Will Know We Are Christians By Our Love," in a Jazz idiom in three albums called "Hymns for Now I, II, and III."[6] These are too "far out" for my taste, and my congregation of young people was willing to listen, but few tried to sing.

Typically, a number of publishers fill out their books with public domain songs such as "Kum Ba Ya," in 15 out of 42, "Let us Break Bread Together," in 16, "He's Got the Whole World in His Hand," in 11, and "Lonesome Valley" in 9 out of the 42.

Limited Use

Why have previous programs received limited use? There have generally been some problems with the cassette format. It would be possible to prepare a program of sing–along cassettes with 60 hymns and only use 2 cassettes. What a wonderful space and money saving idea! No, it is not a "wonderful idea". This approach is an exaggeration of the one that is usually tried. It is typical to record 6 or 8 songs on a side. To use them, you must cue up the first song. Then, if you want to use another song on that tape, you fish for it with fast forward and rewind. This seriously interrupts the service, and almost guarantees some odd "Mickey Mouse" sound effects. To find the song in the first place is a time consuming, frustrating process. I tried this approach and spent several years using it before I put those tapes aside and went to the approach described below.

An Ideal Format

The ideal format would be to have one song on both sides of one 3 minute or 5 minute tape. This tape should have little or no leader on it (if you can find such a cassette). This avoids that seemingly interminable delay before the announced song starts. After it is recorded once, the tape should be flipped, and the song re–recorded without rewinding. This provides immediate response with no cueing up at all and makes rewinding unnecessary. It also provides a backup copy in case of accidental damage.

Admittedly this means 60 songs on 60 cassettes. Possibly that is too much space or cost. The next choice would be one song on one side, recorded twice. This way you can repeat the song without rewinding, in case you are teaching it, or for some other reason you wish to sing it again. This also provides a backup copy.

The shortest possible tape should be used in either case. This cuts down on rewind or fast forward time in event you wish to use the song on the other side in the

[6]Board of Youth Ministry, The Lutheran Church - Missouri Synod, 210 North Broadway, St Louis, Missouri 63102

same service. This also means a lot of tapes, but it is worth it. Perhaps the day is not far off when it will be practical to record on micro cassettes and virtually eliminate the space and storage problem.

The next weakness I have found with series of songs on a cassette is that each program or recording has its own peculiar character. It is all traditional hymns, all folk music, all music elements for the Catholic Mass, all Scripture choruses, or all new songs. This makes it very time consuming and expensive to prepare a variety of selections that meet one's particular tastes and needs.

At one time it was necessary to enlist the help of singers to record your own selection of songs. The number of commercial recordings on the market now should make this unnecessary.

Mechanics and Hardware

Cassettes should be recorded in stereo, and replayed in mono. This requires some explanation. In the first place, many of the currently available recordings are done in stereo with the voices on one track, and the instrumental accompaniment on the other track. In playing, the output should be tied together, so the two tracks are mixed. This allows the operator to use the balance control to fade or totally to eliminate the voices when the group can sing it without them. Secondly, you would not want the orchestra or organ coming totally from one side of the room and the voices from the other. If you do not have a stereo player there is no problem, because a mono player automatically mixes the stereo signal. You simply lose the separation control that is nice to have but not really necessary.

In a permanent setting I have found it advantageous to have a number of speakers in the ceiling over the congregation so the singing from the recording is diffused over the whole room. It seems that people are less self–conscious when they can sing with someone else, and this is the effect that is obtained with speakers so placed.

A Sample Selection of Songs

The program I developed over a number of years originally consisted of 60 songs on 15 five minute cassettes, recorded with several songs on each side. I used the Chaplain's Tape Library for my traditional hymns and used their word book for the congregation when those hymns were being used.

Several tapes had the musical elements for the Catholic Mass, and the Catholic priests who assisted at our institution made good use of them along with the miscellaneous songs I had prepared. With the assistance of the youth choir from a local black church, we included some music that the black members of my congregation appreciated especially. All the selections were pre–tested with my congregation before I went to the trouble to record them, and I admit I didn't bother to test songs I did not like or approve of. This was the way I ar-

rived at the musical common ground I was seeking.

Several years after developing this program I re–did all the tapes, recording them with one song on each side of a 5 minute tape. With a little updating, my song book was usable, and eventually I was able to use "Sing 'n Celebrate" much of the time and "Sing 'n Celebrate II" part of the time.[7] Ultimately, my cassettes numbered over 70 with about 150 songs of my own selection in addition to the "Tape Library."

In the interfaith and culturally cosmopolitan context for the institution, no single book or record set would have been adequate, and it was never possible to say, "Now we have it just right." It was and will be a matter of continuing change, if we are to make our music as palatable and as relevant as we hope our message will be.

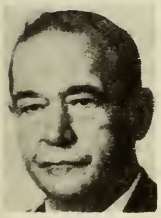
[7]Word Incorporated, Box 1790, Waco, Texas 76703

Developing a Holistic Pastoral Care Program in a Confinement Facility

Chaplain (COL) Billy M. Whiteside

The holistic health care concept is recognized in most medical centers as valuable and effective. The holistic modality places the patient at the center of the total treatment plan, and allows the patient to assume a greater responsibility for his illness, recovery and wellness. Pastoral care in the holistic modality becomes a vital element in the treatment process, rather than an addendum to the medical efforts.

Based on its success in the medical setting it seems likely that such a program, with some modifications, would be effective in a confinement facility. This assumption is based on the similarities of the basic behavior patterns encountered in both medical and confinement facilities. The major difference lies in the socially acceptable manner in which the *patient* is perceived by society as opposed to the unacceptable manner the *inmate* is perceived. The fact remains, however, that often the patient confined to a hospital because of a disease (dis-ease), particularly a disease of a psychogenic origin, and the confined inmate both exhibit organic behavior patterns that are destructive. The manner in which society perceives and deals with these manifestations of organic behavior is altogether a different issue and will not be discussed in this article. The writer's intention in this article is to discuss the development, concept and modality of the holis-



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tic pastoral care program being adapted to a prison environment. Specifically, the model is designed for implementation on a test basis for the United States Disciplinary Barracks (USDB), Fort Leavenworth, Kansas.

The confinement facility, like the medical environment, requires the chaplain to possess a firm understanding of human behavior as well as an awareness of his own psychological dynamics. Equally essential the chaplain must amalgamate theological and psychological concepts to address the whole spectrum of life consistently. This enables the chaplain to work closely with other helping disciplines to provide holistic care that effectively facilitates changes in the total life style of the individual.

To be most effective, the pastoral care program must provide opportunities for growth for the chaplain as well as the parishioner. Pastoral care as described by Edgar Jackson becomes a process of mutual self–discovery as one seeks to mediate the healing, redeeming love of God.[1] He goes on to state:

> The pastor does not compel, but he does respond. He does not command, but he does guide. He does not manipulate, but he does respect the moving spirit at work within another and serves as a midwife of ideas and a nurturing force in the often tender and hesitant growth of the spirit.[2]

Out of this concept evolved the mission statement of the Department of Pastoral Care at the USDB which states: "The mission of the Department of Pastoral Care is to provide opportunities that will facilitate within the individual the ability to develop harmonious relationships within himself, his God, his neighbor and his world."

This mission statement contains three significant implications. First, it implies there is within each of us an innate need to have our worth and significance recognized and affirmed. Furthermore, it provides a better understanding of criminal behavior by acknowledging the fact that if one can not have his worth and significance affirmed through rational and acceptable behavior he will resort to unacceptable and irrational behavior. This unacceptable and irrational behavior may take the form of psychosis, criminal acts of violence or physical disease of a psychogenic origin.

Rollo May concluded that no human being can exist for long without some sense of his own significance.[3] He states:

> Whether he gets it by shooting a haphazard victim on the street, or by constructive work, or by rebellion or by psychotic demands in a hospital he must be able to feel

[1]Jackson, Edgar N., *Parish Counseling,* (New York: Jason Aronson, 1975), p. 41.
[2]*Ibid.*, p. 18.
[3]Rollo May, *Power and Innocence,* (New York: Dell Publishing Co., 1972), p. 37.

> I–count–for–something and be able to live out that felt significance.[4]

Secondly, this mission statement implies a concept of sin. Pastoral care relates to broken relationships, aloneness and alienation combined with the implied gospel of forgiveness and healing.

One of the most important elements of a pastoral care program is to make available the means whereby a person may obtain a sense of forgiveness. Phelps states:

> Forgiveness is a particular and singular encounter which restores a man, enables him to pick up the threads of his life again, puts him in a new context, turns his desires in actuality, asks him and empowers him to make use of the very faculties that have become atrophied, compels him once again to become a full member of the human community.[5]

Forgiveness is the avenue that enables one to move from a private world of alienation into society, where relationships can be established and nurtured.

This element of forgiveness, is congruent with Biblical concepts. The writers and prophets of the Old Testament moved toward isolated and troubled persons, offering them a kind word of hope and forgiveness. In the New Testament, one frequently observes Jesus moving toward persons of similar situations and welcoming them back into the human race. Jackson states:

> Where there were people who were untouchable because of loathsome disease Jesus went to them and reached out to touch them, to welcome them back into the human race. When there were insane people who were excluded from the community because of their behavior he went to them and sat down to talk with them as if in spite of their problems they were entitled to human relationship.[6]

The chaplain, because of the image and history he represents, is in a unique position to initiate this event which enables one to move from an alienated state toward a community where meaningful relationships can be initiated.

That a state of alienation exists is supported by the testing instruments used by the Department of Pastoral Care. Chaplain (LTC) Virgil G. Iverson administered the Myers-Briggs Type Indicator (MBTI)[7] to over one thousand individuals within the first two to four weeks of their arrival at the USDB. Surprisingly, 61 percent indicated an introvert type personality. Of the 16 different

[4]Ibid., p. 37.

[5]Werner & Lotte Pelz, *God Is No More*, (Philadelphia & New York: Dell Publishing Co., 1972), p. 37.

[6]*Ibid.*, p. 35.

[7]Katherine C. Briggs & Isabel Briggs Myers, "Myers–Briggs Type Indicator," (Palo Alto, Ca., Consulting Psychologist Press, Inc. 1976.)

type profiles, 29 percent of this group indicated an Introvert – Sensing — Thinking – Judging (ISTJ) type profile. The MBTI manual would describe the ISTJ type profile as one who often holds back from new experiences. To other people he seems hard to understand, quiet and shy. He prefers setting his own standards when possible. He is intense and has a tendency to bottle up emotions. He is into the inner world of ideas rather than the outer world of people.[8]

The staff has administered over three hundred Fundamental Interpersonal Relation Orientation–Behavior (FIRO–B) instruments.[9] The predominant characteristic revealed by this instrument was the desire to be alone. This was indicated by the significantly low expressed and wanted scores in the areas of Inclusion and Affection.

Follow–up testing indicates a common pattern for the individual upon arriving at the USDB is to become further isolated or withdrawn prior to initiating a slow emerging process from his cocoon of isolation.

It should be noted the purpose of the testing program is solely for developing a clinical means of evaluating the success and/or failure of various elements of the pastoral care program. However, the high percentage of Introversion indicated by the MBTI and the low expressed and wanted scores on the FIRO–B can not be ignored when one considers that approximately 75 percent of the people in the United States indicated an extrovert type profile.[10]

Although this testing program is relatively new in the Department of Pastoral Care indications are beginning to emerge that measurable changes can be detected and identified in the personality profile after approximately six months among those individuals who are active in the pastoral care program. This contrasts with the records of those who elect to remain inactive. Further testing, research and evaluation is required to establish the cause and validity of the identifiable measurable changes within the profile.

Also, the element of forgiveness presents a tremendous challenge to the chaplain. This challenge is caused by the tenacious conflict experienced by the confinee between the need to feel forgiven and the pathological need to feel unforgiven or unforgivable. His need to feel forgiven is precipitated by the need to resolve the painful feelings of guilt and to move toward becoming restored and whole. The pathological need of feeling unforgiven enables him to hold on to the pain of feeling guilty in order to justify being confined. These feelings of guilt serve as a motivator and enables the

[8]Katherine C. Briggs & Isabel Briggs Myers, *Manual, MBTI* (Princeton Educational Testing Service, 1962.)

[9]Will Schutz, "FIRO-B", (Palo Alto, CA: Consulting Psychologist Press, 1967.)

[10]*Prairie View Resource for Clergy,* Vol. 5, No. 1, George Lehman, Editor, (Feb., 84, Newton, KS 67114).

confinee to assign some meaning and purpose for being confined; making confinement tolerable. Anything, including death, can become more manageable when some significance or meaning can be assigned to it.

The pathology of holding on to the feelings of guilt in order to justify confinement is that it relieves the confinee from assuming responsibility for himself, his actions and behavior. As a result many confinees serve their sentence, close the cell door behind them, feeling that their debt, incurred through irresponsibility, has been paid. The fact is that most often they re-enter society without their irresponsibility ever being challenged.

The task of the chaplain in this area is two-fold. First, he must make available the means whereby the individual may obtain a felt sense of forgiveness while at the same time addressing and confronting the sin of irresponsibleness. Secondly, the chaplain must be able to expose and confront the mythical fear of the confinee, which he believes forces him to hold on to the guilt feelings in order to justify confinement, while simultaneously providing a positive alternative or substitute. Ideally the alternative would enable the individual willingly to use his confinement to prepare himself to be a productive and responsible citizen upon entering society.

The confinee needs to be able to experience and associate the relationship between sin and forgiveness. Phelps states that the New Testament understands sin as unbelief—not as immorality. It is our inability to believe in our opportunities:

> We are sinners, not because we do this or leave that undone, but because we refuse to follow our hopes, to trust our desires, to obey our visions; because we prefer to unlive our lives and cannot help fearing that to live them involves too much of a risk; because we feel secure only in doing that which denies the possibility of growth.[11]

According to the author:

> Jesus understood forgiveness as an opportunity grasp, a call answered, a responsibility shouldered. Forgiveness concerns itself with the future and has nothing to do with forgetting or wiping out the past. The past is unchangeable, hopeless, dead to be buried by the dead.[12]

Forgiveness must never be allowed to take the form of "cheap grace." Cheap grace relieves us of all responsibility and serves only to perpetuate irresponsibleness which is the essence and substance of sin.

This is an area where society, both secular and religious, can use more training and education regarding its perception and ideas of confinement. As long as confinement serves to punish, it will

[11]Pelz, op. cit., p. 116.
[12]*Ibid.*, p. 115.

never serve to rehabilitate and restore.

The third implication of the mission statement is that the ontological base from which one begins this discovery of life is from within. Therefore, it is only natural to begin with the discovery of self. This implication has for its base the claim that the kingdom of God is within as well as Jesus' summation of the Law and the Prophets.[13]

Eric Fromm claims that this is one of the most fundamental principles of ethics and that it is equally justifiable to state that anything we do—good or evil—to another human being we also do to ourselves.[14] He states:

> Our own growth, happiness and strength are based on the respect for forces directed toward life and one cannot violate them in others and remain untouched oneself at the same time.[15]

Often the type of crime a person commits will serve to inform the pastor/counselor how the person perceived himself, as well as providing definite clues as to how the healing process could be structured.

This implication provides the chaplain a growing opportunity as well. For instance, when the chaplain finds it difficult to minister to another person because of the particular type crime the individual committed, the counselor probably has some unresolved issues in that particular area. Sometimes this dynamic is discreetly disguised in other fashions. When one feels a need to chastise another person because of certain crimes or behavior—whether this is done from the pulpit or in a counseling session—it suggests there is something about that particular type behavior that requires the pastor/counselor to erect defensive barriers. Perhaps if he looks deeply enough he will discover that he has the potential or subliminal desire to commit a similar act. Therefore, defensive safety barriers and/or socially accepted substitutes are initiated to put distance between the individual and the counselor.

Another important aspect of this implication is the reminder that one's perception of God and his fellow man is perceived through the same filtering device that is used to perceive one's self. It is most common for the individual who has a poor concept of self to perceive God as being very authoritarian, judgmental and paternal. This explains the frequent pattern for the individual arriving at the USDB to have a religious conversion experience; this perception of God becomes very prominent. This affords a tremendous opportunity for the chaplain to initiate a growing process for the individual rather than allowing this conversion experience to be viewed as a "mission–accomplished" event.

Often in the confinement facility it becomes a tremendous

[13]MK 12:29–31.
[14]Erich Fromm, *Man for Himself*, (New York: John Wiley, 1965), p. 226.
[15]*Ibid.*, pp. 226-227.

challenge to facilitate moving one beyond this "mission–accomplished" conversion experience. It may become necessary to have the individual to examine his new life style in light of his recent conversion. This is particularly true if his religious principles are obviously extrinsic. Extrinsic religion is most often used rather than lived. It is frequently used to improve one's status, to gain power and influence. Too, it is sometimes used as a defense against reality and to provide a sanctuary for one's formula for living.

Initially the reliance upon these extrinsic principles provides a suitable avenue for dealing with the pathological narcissism that results from the emotional crisis associated with the conversion experience. However, to permit one to remain at this state of his religious development is detrimental and will usually lead to more serious problems unless it is dealt with in a proper manner. In the secular society it is quite easy to recognize the narcissistic behavior associated with the grandiose delusion one experiences during a psychotic episode. Yet, the same narcissism or megalomania appears to be difficult to recognize when it occurs in the religious community. Perhaps an even greater tragedy is the fact that when it is recognized it is often applauded and reinforced rather than confronted, as Jesus did with his disciples. The writer is referring particularly to the individual who, because of the conversion experience, thinks he is a special servant of God, in fact more special than anyone else. He does not question his fantasies regarding his special favors of God nor his superiority over others. Therefore, conversion must be considered as a process, and not just an event or experience. If the conversion process is allowed to stop in its initial stage, the individual is far from being a unified whole. Also, because of his unresolved guilt feelings, which are greatly intensified during the initial stage of conversion, the individual becomes extremely vulnerable to the manipulation of radio and TV evangelists and others who prey on the unstable emotions during this turbulent period.

In contrast, when the conversion process is permitted to continue, the egocentricity of the person's spiritual idealism becomes transformed as these trappings are exposed and recognized for what they really are. Although often painful, this transformation of narcissism is the essence of the process of conversion into an intrinsic religious orientation that enables one to integrate the values of one's faith and religion which brings about the unification of self.

To accomplish its mission, the Department of Pastoral Care has developed four Programmed Ministry Areas (PMA). Each PMA is structured to complement the total pastoral care program. A staff member is to be assigned the responsibility of supervising a PMA and to insure that it is properly integrated into the program. This will require peer supervision. At the same time it will serve to establish a team concept of ministry. While there will be some over-

lapping in certain areas the value of team work and support is immeasurable. The four PMA's are as follows:

PMA I: Worship Services

Worship services provide unique opportunities for the individual to experience a closer relationship with God, himself and his neighbor. For some it may be the only time during the week in which he receives a word of hope and encouragement. Special demands are placed on the chaplain to address current and appropriate issues as they relate to the world of the confinee. It is a time when the confinee is reminded that in spite of one's actions in the past he is none–the–less a child of God and recipient of his love, mercy and grace.

Since the confinees do not enjoy the freedom of seeking out their own house of worship, efforts are made to meet as many of these different needs as possible. Normally local pastors and/or selected laymen will gladly assist in meeting these needs.

Caution is taken to ensure that visiting clergy or church groups express a genuine concern for those to whom they minister. The confinement facility often serves as a haven for certain groups to meet their own subliminal pathological needs rather than the needs of the confined. In planning the worship service and schedule the staff attempts to keep in mind the monotony of the confinement facility. It is helpful to vary the order of worship occasionally to prevent the worship service from becoming just another routine exercise.

PMA II: Religious Education

An effective religious education program requires the chaplain to be cognizant of the spiritual, educational and intellectual level of those to whom he ministers. A religious education program that fails to challenge the minds and imaginations of its participants is probably more detrimental than useful in its long range effects. Religious Education Adult classes that are geared toward a junior high school educational level, flavored with an adolescent theology, is inappropriate for adults.

In the USDB the average age of the confinee is 26 and the educational mean surpasses the high school level. This requires the education program to be well planned and progressive. More than 25 percent of the total population participates actively in the religious program. Approximately 16 percent of the total population is involved in religious education classes that provide college credit.

The religious education program includes courses for which college credit can be obtained. Three semester hours are offered for each Old and New Testament Bethel Bible Course. Specialized courses, such as the Life and Teachings of Jesus are offered for college credit. Inmates can obtain as much as twelve semester–hours credit for courses in religion. Such courses not only provide high quality religious instruction. They also launch many individuals on a degree–seeking program.

PMA III: Music and Drama

Music and drama provide excellent means for individuals to discover the uniqueness of their talents and abilities. They, also, provide opportunities for one to participate in a creative manner and to discover he can be productive. Through this process one learns the value of his uniqueness. From this he can move toward accepting and celebrating the fact that we all possess individual differences. Some, who have spent their entire life operating from a powerless, impotent position find this to be an enlightenment experience in their life. The dynamics of this discovery are similar to the dynamics observed in a religious conversion. Yet, while similar, it appears to provide a much firmer base upon which to build than the traumatic type religious conversion, particularly if the conversion contains a great amount of pathology as discussed earlier. One of the primary differences between the conversion type experience which involves the discovery and celebration of one's uniqueness as opposed to the traumatic type conversion is that the former has a tendency to focus toward the future while the latter has a tendency to focus on the past. When one spends a great deal of time regurgitating the past it normally serves to convince others how bad and terrible one has been. The accent is usually on the negative as well as the image it creates. It becomes extremely difficult, if not impossible to see the new and different person. On the other hand, the person who has discovered the value of his uniqueness places the accent on the positive and accepts the fact that it is part of his humanness to be different.

Another characteristic of the individual who accepts and celebrates his uniqueness is the manner in which he learns to accept responsibility for himself and his behavior. He is better able to accept his mistakes while at the same time celebrating his successes. This is important to the growth process.

These two phenomena are very closely related; the paradox being that until one gives himself permission to fail he will never give himself permission to succeed. Sometimes, one will avoid success in the socially acceptable fashion of not allowing himself to fail.

PMA IV: Pastoral Counseling and Therapy Groups

Therapy groups povide an opportunity for the individual to understand his responsibility for where he is at the moment as well as where he will go. It is the writer's firm belief that one is more a product of his choices than of his heritage or environment. Although one's heritage and environment may effect his choices, Victor Frankl demonstrated the personal choices one retains even under the worst conditions.[16] As one assumes responsibility for his choices, it enables him to turn past failures or mistakes into learning experiences. When this occurs,

[16]Victor E. Frankl, *Man's Search for Meaning*, (New York: Beacon Press, 1959).

past events serve to inform rather than becoming controlling factors in one's life.

The therapy group setting provides an environment where one feels more secure to embark upon a new life style. It affords an opportunity to assist the individual in dealing with feelings, emotions and other elements encountered in the growth process. The therapy group setting enables the counselor and the counselee to examine the barriers of the healing process as they emerge. Frequently these barriers consist of learned behavior patterns that have to be evaluated and sometimes discarded. Sometimes theological and religious concepts contain pathological elements that serve to break down or derail the healing process. When these pathological elements are examined and discarded it is essential that they be replaced with positive, healthy concepts. To remove and not replace creates a void that is usually more detrimental than the old pathological concepts.

The supreme task for the chaplain is to cut through all the barriers caused by one's past action and see the individual as a person worthy of the redeeming grace of God. This can become difficult in the confinement environment. For instance, it is difficult at times to push aside the pain the rapist or murderer inflicted upon his victims and see him as a person worthy of ministry. Nearly everything about him and his environment serves to remind the chaplain that he is convict, a criminal, a prisoner and law breaker.

It is very easy to allow these negative impressions to become the dominant motif rather than allowing them to inform the chaplain of the individual's past. When these negative impressions become the dominant motif the individual becomes a label—a convict, murderer, rapist. He then ceases to be a person in the eyes of the perceiver. Naturally, when this occurs, ministry can not take place. Ministry occurs in the context of a relationship between persons. When persons are reduced to things ministry ceases to exist.

The confinement facility chaplain needs to remind himself that this dynamic is true also for the confinee. His environment makes it difficult for him to see himself as a person, particularly as a person of value, significance and potential. Nearly everything serves to remind him of his negative past. Bars are a constant reminder of how terrible he is or was. His cell becomes a cage and tends to reduce him to the level of an animal. Guards serve to remind him of the need for restraints.

These elements are not mentioned for the purpose of condemning or defending them. They are mentioned to remind the confinement facility chaplain that they do exist and can serve as an obstacle to ministry unless they are recognized and dealt with appropriately. When dealt with appropriately, these elements can be used to facilitate growth, maturity and the development of a sense of responsibleness.

The task of the chaplain is to see the individual as a person and to facilitate within the person

the ability to see himself as a human being in spite of his past or present environment.

Sometimes the chaplain's own feelings, or baggage, make this task seem impossible. When this occurs the chaplain must realize that his own personal feelings are getting in the way of ministry and must not hold the individual responsible for these feelings. To make others responsible for one's own feelings is irresponsible. The least the chaplain can do in these situations is to be honest with his own feelings. It may be an opportunity to allow that individual to minister to the chaplain. One of the rules of ministry is that it is a two-way affair. Unless one allows himself to be ministered unto, the chances are he will not be able to minister to others.

Perhaps Jesus at the well serves as an ideal model. Even though the lady was a social and religious outcast and had broken most of the religious rules, Jesus permitted her to minister to h. n. Then, after revealing her past to him, she could recognize him as her Messiah and discover that she was worthy of ministry. She departed realizing that, in spite of her past, she was still a person of significance and potential.[17]

This is the ultimate challenge for the confinement facility chaplain. He must cut through the barriers and see the individual as a person of worth and potential and allow the individual to share in this experience.

> When life itself seems lunatic, who knows where madness lies? Perhaps to be too practical is madness. To surrender dreams – this may be madness. To seek treasure where there is only trash. Too much sanity may be madness. And the maddest of all, to see life as it is and not as it should be.[18]

[17]John 4:7-29.

[18]Dale Wasserman, *Man of La Mancha*, (New York: Dell Publishing Co., Inc., 1966), p. 99.

Reconsecrating America

George Goldberg

William B. Erdmans Publishing Company, 1984 Hardcover, 167 pp. $9.95

George Goldberg, a graduate of the Harvard Law School and a member of the bars of the State of New York, the District of Columbia, and the United States Supreme Court, is the author of many well–received books and articles on legal subjects and has lectured extensively in this country and abroad about the American legal system.

In the midst of the ongoing controversy about the relation between church and state in the United States, Goldberg offers an argument for returning to what he perceives as the proper understanding of the writers of the First Amendment to the Constitution.

He finds the controversy, particularly as it pertains to "prayers in public schools, governmental support of parochial schools, and displays of religious symbols in public places [to be] unfortunate and unnecessary. A constitutional amendment to resolve these issues would be worse." He asserts that Supreme Court decisions regarding First Amendment religion clauses, which began in 1940, are the root cause of the current misunderstandings. He also believes that recent decisions are having the desired effect of "rectifying the problems and defusing the controversy." What is needed now is "informed public support" in order for these recent efforts "to repair the damage."

Goldberg believes that such support is lacking among those calling for constitutional amendment to solve the problems and among the self–styled "strict separationists." These and others demonstrate "disdain for the desires of the overwhelming majority of Americans and ... a sorry ignorance of American history...." He therefore offers this study to contribute to public information and understanding about the controversy.

The effort is a careful, clear exercise in persuasion. The opening chapter expounds the author's perceptions about "The Original Understanding" of the religion clauses. Subsequent chapters trace the origins and development of "The Federal Takeover of Religion" by means of certain successive Supreme Court decisions over some forty years. Goldberg then offers a review of "The Road Back" and "The New

Dispensation." A lengthy "Conclusion" summarizes and analyses the findings of the study and presents a plea for public support of "The Original Understanding."

This is an important, irenic, reasonable contribution to an improved understanding of the church–state relations controversy. It is eminently readable, written in a lean and unencumbered style for maximum insight and understanding. Chaplains, as religious leaders in the employ of the state, certainly will be interested in this helpful study.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Evangelicalism and Modern America

Erdmans Publishing Co., Grand Rapids, MI, 1984
Paperback, 220 pp., $8.95

George Marsden, the editor of this volume, proposes "to describe and explain the re–emergence of evangelicalism as a formidable force in modern America;" and "to assess the character and quality of the evangelical return to prominence." A professor of history at Calvin College, one of the centers of evangelical thought in America, Marsden has collected a variety of provocative essays which thoroughly explore evangelicalism and its role in the United States. The authors write authoritatively of the past, critically of the present, and hopefully of the future. Their ability and willingness to be strongly critical from inside the movement may be of surprise to both insiders and outsiders. In addition the wide range of authors provides a balance of views, though the basic stance is one of sympathy and identification.

This collection of essays is both informative and impressively well–written. It would prove of value to any chaplain in better knowing and understanding the evangelical revival taking place within the Armed Forces.

—Chaplain (COL) Billy W. Libby
USA

The Naked Public Square

Richard John Neuhaus

William B. Erdmans, 1984
Hardcover, 280 pages

Richard John Neuhaus is concerned about two basic movements in American religious and political life. He characterizes one movement as the emphasis of today's "secularists" to remove religious symbols, influence, and tradition out of the public arena. He says that these so–called "secularists want the public square completely empty of *any* religious symbols. At the other side, he says that the "Moral Majority" in its gains in both power and influence is fighting to keep religious fervor, spirit, and ideals in the forefront of American life. His assessment of both camps is detailed, insightful, and relatively fair. Throughout his book, he expresses deep concern and conviction that the traditional "mainline" religious groups are choosing not to confront either camp.

Neuhaus' review of political, historical, and religious influences in American life is somewhat comprehensive. He struggles (and often succeeds) to bring disparate, yet interconnected, influences into an understandable whole. Throughout his book, he challenges the reader to analyze stock labels such as "conservative", "pluralism", "liberal", "Moral Majority", "religion", "religious", and more. Because his writing style is confrontive to the reader, the book is difficult to read— due mainly because he requires so much of the reader.

It may be that Neuhaus provides some sort of an answer to many of the significant questions concerning American religion and politics. However, the importance of the book is not in these answers, but in the confrontation of the reader to deal with the questions. This book, then, is recommended for anyone who wants a better understanding of the reduced influence of religion in life, to begin a journey in comprehending the shifts in religious and secular values, and the possibility to incarnating the role of faith in contemporary living.

—Chaplain (LTC) James Robnolt
USA

God in America: Religion and Politics in the United States

Furio Colombo

Columbia University Press, 1984
176 pages, $18.00

The author, a contributing editor of the Italian daily *La Stamps* and, hence, an impartial observer of America, explores how our religious beliefs influence our perceptions of social and political issues. He assumes that religion is to American culture what ideology is to European cultures. Thus, for Colombo, religion in America is a way of explaining and organizing otherwise confusing events.

Reagan's return to office for a second term was due in large part to the support of conservative Christians. Colombo's book helps explain

this growing trend of conservatism, both in religion and in politics. Asking if the "new Christians" were responsible for Carter's defeat, he answers by quoting Jerry Falwell, "I don't see how one can claim to be both a Christian and a liberal."

Much of the book is taken up with an examination of these "new Christians." He begins his examination with the establishment of New World Protestantism and finds three visible features of Protestant culture: An inflexible God, a limitless horizon, and a set of rules by which to live.

Out of that historical foundation, Colombo then traces the development of fundamentalism, the prevailing attitude, according to the author, among American Christians. He sees fundamentalism as a powerful force in America because its principles are internalized instead in the form of cultural dictates, such as for the Catholics and because the movement's obsessive reaffirmation of their principles works in close collaboration with their strict rituality.

Examples are given of the impact of the "new Christians" on our culture. For the Christian right, "human rights" is the code word for prohibition of abortion and "family morality" a code for the segregation which led to the rapid growth of Christian schools. These examples, plus others including the Moral Majority, the Christian World Liberation Front and the Unification Church, are combined with a discussion of "semichurches" such as Synanon and the Circle of Friends.

Colombo asserts that the fervor of new religious groups outside of the mainline Christian churches has become the dominant psychological force of the 1980's in America. As an outside observer of our culture, Colombo brings a keen insight and a penetrating analysis of our society. The book is of value to both liberals and conservatives and, indeed, to anyone who is a student of the American way of life. I recommend it highly.

—Paul F. Bauer, Th.D.
Cecil Community College

Praying and Teaching the Psalms

Donald L. Griggs

Abingdon Press, 1984
Paperback 112 pp.

Donald L. Griggs is dean of extended ministry and associate professor of Christian education at the Presbyterian School of Christian Education in Richmond, Virginia. He and his wife, Patricia, are well known in the Christian education field for their practical teaching resources.

The biblical "Book of Psalms" is often described as a hymnbook, usually in connection with the Second Temple (begun circa 537 B.C.E.). These "songs of praise," however, reflect the religion of Israel as various Hebrew poets perceived it over a much longer time than the exilic and post–exilic periods. Modern scholarship conceives of individual psalms as dating back several thousand years. Griggs approaches this collection of ancient poetry from an educational point of view, specifically in terms of present–day individual or group meditation and prayer. His effort is experientially based, including worship and study sessions with students, educators, and pastors over several years.

He begins with introductory statements about his intentions and an "educational theory" he perceives in Psalm 78:1–7, which establishes "worthy objectives for the teacher and worthy responses by the learners." He understands the Psalms as a literature of devotion, best "approached through the disciplines of the spiritual life"; therefore, he presents praying activities first, then teaching activities. He closes his opening discussion with various suggestions for using the book and miscellaneous explanations regarding terminology and the like. *The Good News Bible: The Bible in Today's English Version* is the text used throughout the book.

Part One then offers ten "praying activities," as Griggs calls them, which have both individual and group applications. There are practical pedagogical helps in each section. Part Two turns to "teaching activities," intended to provide a planning basis for "a series of six to thirteen sessions." Again, there are practical teaching helps included. An excellent bibliography, arranged in groups of resources (translations, commentaries, interpretations, devotional books, worship, and audio–visual aids) provides further important assistance. An appendix classifies psalms by type, and there is a very complete index of psalms used throughout the book.

This is a genuinely useful and competent manual for personal and group involvement in one of the most fascinating books of the Bible. For chaplains and others who are expected to provide guidance and leadership related to adult study courses, retreats and conferences, personal/group devotions, private/congregational worship, and personal meditation/reflection, this is an invaluable source book. It belongs in chaplain/chapel libraries as a teaching tool and ready reference resource.

—William E. Paul, Jr.
USA (Retired)

Psalms for Singing

Translation of Psalms by Gary Chamberlain

The Upper Room, 1984

Softcover, 141 pp, $ 7.50
Cassette tape: $ 5.95

Psalms for Singing is an important new resource for worship. It incorporates a fresh translation of the psalms set to pleasing, singable melodies. While the modern church has continued to give lip service to the importance of psalms in corporate worship, there has been all too little use of the psalms in recent years. The United Methodist Church has done something significant about this problem in a four year effort resulting in *Psalms for Singing.* Even though the work came from the Section on Worship of the Methodist Board of Discipleship, it has broad applicability spanning denominational boundaries.

The new translation of the psalms by Dr. Gary Chamberlain has achieved several aims to a remarkable degree: fidelity to the Hebrew text, clarity, rhythmic ease for reading and singing, and use of inclusive language. The importance of understanding on first reading is crucial if the psalms are to be understood in worship rather than in detailed study. Dr. Chamberlain's translation gives clarity in natural English while also retaining the texture of Hebrew cuplets. His translation of the psalms is also available as a separate text from Upper Room at $ 6.95.

The most important descriptor of the musical settings is that they are singable. They also beautifully enhance the message of the text and offer a pleasing variety of styles. *Psalms for Singing* makes the psalms singable again and after years of dry reading or complicated chanting that is cause for rejoicing by chaplains, music leaders, religious educators and congregations.

Psalms for Singing contains text and musical settings for twenty–six psalms most appropriate for corporate worship. Indices keyed to the lectionary are included. The first part of the book contains unison settings for the congregation. These may be reproduced for congregational use. A second section which contains four–part settings for choir and accompanist may not be reproduced.

I cannot overemphasize the potential this book has for putting understandable, singable psalms back on the lips and in the hearts of people. The cassette tape of selected psalms from the book is strongly recommended. Suggestions for use and excellent renderings of the psalms will make it easier for chaplains and music leaders to begin using the new psalter quickly.

—Chaplain (MAJ) Geoffrey H. Moran
USA

Worship is a Verb

Robert E. Webber

Word Books, 1985

Cloth, 224 pages, $9.95

Robert E. Webber is Professor of Theology at Wheaton College. He is the author of *Common Roots: A Call to Evangelical Maturity. Secular Humanism: Threat and Challenge, Worship Old and New, and Heart and Home: A Woman's Workbook on Worship.* He has conducted a number of "Worship is a Verb" workshops around the United States.

Dr. Webber reports:

> It was about ten to fifteen years ago when I first became aware of my need for a deeper worship experience. I was no longer satisfied to sit passively in the Sunday morning service. I wanted to be more involved...to participate—to see, hear, feel, taste, smell, and move as I worshiped the Lord.

This book grows out of his search for insights into creating a more meaningful worship experience. Chapter one introduces four principles of worship. The following eight chapters alternately discuss each principle in detail and offer practical ways to apply the principle to worship.

The author is obviously a student of worship, and has rooted each chapter in Biblical principles. He has also identified a number of problems that are common to the free-church worship experience, including pastor–dominated worship, the congregation as audience, "unfree" free–church worship, and the absence of mystery. This book offers thoughtful and workable alternatives. Free–church chaplains will find it especially valuable.

—Chaplain (LTC) Richard N. Donovan
USA

Year of the Lord, Cycles A, B and C

Alfred McBride, O. Praem.

Wm. C. Brown Company Publishers, 1983
Paper, 156 pages, $6.95 per volume

The subtitle of these three small volumes, *Reflection on the Sunday Readings,* is more instructive than the title. The author provides a brief meditation and prayer for each Sunday, along with a brief description of each lesson.

McBride is an unusually good author for these purposes. His meditations are more readable than most, and include a fair amount of illustrative material that the chaplain will find useful. The books would also be good for laypersons in individual or group study. The author is

Roman Catholic, but many Protestants will find these books suitable for their taste.

—**Chaplain (LTC) Richard N. Donovan**
USA

Called to Teach: Ideas and Encouragement for Teachers in the Church

Kent L. Johnson

Augsburg Publishing House, Minneapolis, MN 1984
Paperback 128 pp. $4.95

Kent L. Johnson is associate professor of pastoral theology and ministry at Luther Northwestern Theological Seminary, St. Paul, Minnesota. He has written numerous articles for religious education publications.

The ministry of teaching in the Church is always of utmost importance, which means that teachers faithful to this calling are always a primary need. This book clearly recognizes these facts and, using the Second Letter of Peter as a framework, seeks to help find, equip, and support those who will meet the teaching needs; at the same time, it affirms the ministry of those already teaching and challenges them to further growth.

Johnson's introductory remarks are followed by consideration of the motivation for teaching; the importance of purpose and worthwhile content in what is to be taught; the need for "the active pursuit of excellence"; the requirement for growth in the teacher's knowledge; the need for self-control; the necessity for personal and pedagogical stability; witnessing to "the relationship between faith and life"; and a final chapter concerning the fact that "love is the more excellent way" in teaching as in all aspects of Christian life.

This is a book for chaplain and chapel libraries. Religious Education Directors will find it useful as a teacher recruiting and training aid, especially as a source book for introductory or refresher courses. The author writes lucidly and helpfully about the things to which all of the above persons need to give careful attention; his insights and understanding will illuminate the ministry of teaching for anyone involved in it, at whatever level.

—**Chaplain (COL) William E. Paul, Jr.**
USA (Retired)

The Giving Book:
A Creative Resource for Senior High Ministry

Paul M. Thompson and
Joani Lillevold Schultz

John Knox Press, 1985
Paper, 144 pages, $9.95

This book shows how to *involve* young people in studying the scripture. The program ideas use group settings and activities that call for active participation: relating, sharing, and exchanging views—giving of ourselves.

The book begins with a leader's guide that discusses how to use the book—and provides a number of insights into youth ministry. Each of the following twenty–three chapters is a detailed lesson–plan or activity–plan (the latter sounds less like a lecture, and these chapters are *not* lectures) for one youth group meeting.

This book includes an amazing variety of activities—from reader's theater to games to cooking a pot of soup from ingredients furnished by group members. The activities for each session are designed to illuminate the particular scripture for that session. It is a truly delightful book, and will improve the senior high youth meetings of almost any group.

—Chaplain (LTC) Richard N. Donovan
USA

The Bible and its Story

Enrico Galbiati. Elio Guerriero. Pierre Talec. Maretta Campi.
Charles Ehlinger (Editorial Committee)

Winston Press. Minneapolis. MN 1984
Hard cover. seven volumes. 122 pp. each volume. $14.95 each.

The series of books was written by several authors in Italian and then translated into English. An introduction was added to each volume by Winston Press Scriptural Consultant Catherine Litecky, CSJ.
The Bible and its Story is an unusually interesting series. At first glance many might dismiss it as an over–priced children's Bible, but it is hardly that. Winston Press calls it an "enlightening series for young people" and that it is. It is also an enlightening series for adults.

Each of the several volumes contains an introduction, the essential content of the biblical period covered, ample scriptural quotations, and illustrations. Modern biblical scholarship and cultural influences of the period are introduced appropriately and clearly. That fact alone makes the series a remarkable achievement: to present an overview of the Bible to a young audience without evanding difficult textual issues.

Special themes, terms and topics are also included in each volume. Subjects such as science and evolution, canon, biblical archaeology, wisdom literature, covenant and the Dead Sea scrolls support the assertion that this series is no mere children's Bible.

Woven skillfully into the fabric of the entire series is a faith orientation which helps the reader understand and appreciate the bibli-

cal witness from a larger perspective. This perspective is captured in a quotation from the last page of the series:

> The Bible is central in the life of every Christian and in the life of the Church because it points to Christ, the fullness of God's revelation. (Chapter 59. Volume 7)

The quality of the illustrations is a disappointment. The pictorial maps serve well to connect geography with the story, but the rest of the pictures are below the standard of most religious material for youth. An exception is the artwork of Sandro Corsi in volumes 1, 5 and 7. The format of the book lends itself to easy reading by youth. Each double spread page is a chapter which covers a single topic. The pages themselves are not numbered. Each volume contains fifty–nine two page chapters.

The Bible and its Story serves a very important need of educating youth about the Bible with the positive enlightenment of modern biblical scholarship. The straightforward faith stance of the series makes it clear that critical scholarship and belief in the importance of the Bible for Christian living are not mutually exclusive. I have found these volumes to be a valuable aid when teaching an adult Bible study. I recommend the series for chapel libraries and for homes where this approach to the Bible is valued.

—CH (MAJ) Geoffrey H. Moran
USA

Training in Marriage Enrichment **(TIME)**

Dinkmeyer, Don, and Carlson, Jon

American Guidance Service, 1984

Don Dinkmeyer, Ph.D., and Jon Carlson, Ed.D., are prominent psychologists and educators in family relations whose popular Systematic Training for Effective Parenting (STEP) materials constitute one of the most widely used parent education programs in the country.

Dinkmeyer and Carlson have crossed over from parent–child to husband–wife relationships in their new package of materials (TIME) for marriage enrichment. Essentially they have used the STEP format to design a kit consisting of a leader's guide, student book, audio–cassette tapes, and promotion materials. It is a relatively low cost package ($69.50 for the TIME kit), and all the essential ingredients for a 10–week course are included.

The reviewers write from a "hands–on" perspective in that each has taught the TIME materials for a full, 10–week cycle. In general, we found the package much weaker than their parent–child programs. Dinkmeyer and Carlson have not mastered their understanding of adult relational dynamics as they have the parent–child communications process. We found their attempts to explain marital behavior, and to chart

behavioral consequences between husband and wife, cumbersome and confusing. The content mapped out for sessions 1, 2, and 4 were especially mechanical and redundant. They did little to enhance the marital situation. The audio tapes accompanying the materials were so unrealistic that they diminished the credibility of the other instructional materials. The reviewers discarded them soon after the courses started. Finally, we found the 10–week format entirely too long (and especially so when much of the material was weak).

The TIME materials possess some strengths, however. They are an excellent package with good promotional materials, attractive student's manual with many good ideas, and an easy–to–follow teaching format for instructors. We were very pleased with the content dealing with encouragement, communications, choice, and conflict resolution (the conflict resolution model required enhancement, however). The couple–students were quite positive in their feedback regarding these topics.

We would recommend use of the TIME program in the chapel with some modifications. First, there is little need for the kit since the major added component is the tapes (which we do not recommend). Prospective instructors need order only a leader's guide, student book, and promotional materials. Next, we would shorten the course from 10 to 6 sessions by eliminating sessions 1, 3, and 4. Session 9 may be combined with 10 to form a final, wrap–up session. Instructors might want to supplement the conflict–resolution model by drawing on more advanced models. And lastly, we would encourage the use of experiential materials in place of the audio–cassette tapes. Appropriate role plays, values clarification exercises, case studies, and the like may be substituted in their place. Hopefully American Guidance Service will soon replace the tapes (preferably with a well done video cassette).

Chaplains should recognize that TIME, despite the name, is not really a marriage enrichment program. Instead, it is straightforward instruction in marital communications. That, in itself, is a worthwhile program for the couples in our chapels. Properly adapted, TIME can be quite useful to military families despite its shortcomings. The TIME course should never replace the more experiential forms marriage enrichment offered through the chapel, however.

—Ch, Lt Col, Gilbert Beeson
USAF
Ch, Lt Col, Hirham Jones
USAF

Families and Religions: Conflict and Change in Modern Society

D'Antonio, William V., and Aldous, Joan, Editors.

Sage Publications, 1983
Hardcover, 320 pp.

William V. D'Antonio is Professor of Sociology at the University of Connecticut and Executive Officer of the American Sociological Association. Joan Aldous is Professor of Sociology at the University of Notre Dame. Both authors are nationally prominent and frequently published in the field of family social science.

This volume grew out of a conference on religion and family held at the University of Notre Dame. The contents consist of twelve papers, most of which were presented at the conference and later modified for publication. They are written from a social science perspective and address the broad interface between religion and family life. The papers fall into three categories — an examination of church reaction to the changing scene of American family life, the religious perspectives of major faith and ethnic groups, and examples of strong emphasis on family life by unique religious groups (the "New Christian Right," Mormon, and the Unification Church). The chaplain would require a bent toward academic, sociological information to appreciate this collection, but when that is so the chaplain will find a wealth of very relevant information in the various essays.

Each article drew important conclusions, and I can mention only a few recurring themes here. Both church and family were viewed as major social agents concerned with personal identity, values, and meaning within an increasingly impersonal world. The authors suggested that religion carries possibilities for both social control (through strict, authoritarian teachings) and social support (through emphasis on love and nurturance). Often these two dimensions of religion are in conflict, and religious bodies vary in the emphasis they place on each. The highly pluralistic nature of churches was noted, and the idea that there is "something for everybody" in religious structure as well as family structure was emphasized.

The authors pointed out much tension between traditional religious teachings and changing social norms. Churches appear at odds with society at large over such issues as premarital sexuality, abortion, male and female roles within the family, divorce, changing family lifestyles, and homosexuality. Some churches take staunch, conservative positions on these matters while other groups take more flexible positions. The writers also pointed to differences in attitudes between clergy leaders and the laity on these issues when various religious groups have been surveyed.

Overall, the topics of family relationships were considered from the vantage points of many, diverse groups — Catholic, Protestant, Jewish, black, Hispanic, fundamentalist, Mormon, Unification Church. Some findings will no doubt prove controversial and upsetting to the readers, but they will be thought–provoking. For the chaplain interested

in family life, and particularly those offering family education and enrichment, this is another "must" book for the library.

—Ch, Lt Col, Gilbert Beeson
USAF

Dreams and Spiritual Growth

Authors: Louis Savary, Patricia Berne, and Strephon Kaplan Williams

Paulist Press, 1984
Softcover, $8.95

Louis Savary, Ph.D., who lives in South Belmar, New Jersey, holds one doctorate in mathematical statistics applied to the behavioral sciences, and another in sacred theology and spiritual growth. With Patricia H. Berne, Ph.D., he forms Inner Development Associates, specializing in interpersonal and spiritual growth. Patricia Berne, who lives in Washington, D. C., is trained in clinical and transpersonal psychology. Strephon Kaplan Williams is a practicing Jungian therapist–analyst in Berkeley, California.

The psychological and theological basis for doing dreamwork discussed in this book certainly deserves an imprimatur. Part I of the text reviews the historical acceptance of dreamwork in Christianity. Much of the material is devoted to a refutation of Jerome's fifth century condemnation of dreamwork as being witchcraft. Jerome chose to misinterpret the Hebrew word *anan* on three occasions to mean "observing dreams," although correctly translating it seven times as meaning "witchcraft" or one of its cognates. The authors credit John Sanford's *Dreams, God's Forgotten Language* and Morton Kelsey's *Dreams: The Dark Speech of the Spirit* as sources for the modern recovery of dreamwork from centuries of disrepute.

The main body of the thirty seven practical techniques for self–understanding has been inspired by Carl Jung's transpersonal psychology, and the anthropological studies about the Senoi people in the Malay Peninsula made by Kilton Stewart. The authors long for a communal existence centered on expanded awareness developed through examinations of psychic life available in dreams and daydreams. Surprisingly enough, the book does not give interpretations or analyses of dream symbols. The self–help techniques are geared more to how a person responds to a dream than the dream itself. The exercises become meditations about what has been experienced in this God given natural activity.

Given the sound doctrine of this material, I must confess that I did not become motivated to use this book for my own personal growth, other than to try the techniques for demonstration purposes. I would expect to get positive results if I decided to use any of the dreamwork exercises to help someone. At times, during the reading, my attention

would wander even though the subjects should prove to be interesting to many people. I did like the section on "fate" and the section on precognition of the future. The case histories were stimulating and I would have enjoyed reading more such examples. The book has a few Catholic terms in it, but is decidedly non-sectarian and ecumenical. The book is worth a reading if only because there are so few scholarly publications released in the Christian press about this subject.

—Chaplain (LTC) Sam Hopkins
Texas ANG

Psychiatry, Ministry & Pastoral Counseling (Second Edition)

A.W. Richard Sipe & Clarence J. Rowe, Editors

The Liturgical Press, 1984
Softcover, 384 pp.

A revised edition of an earlier text, *Psychiatry, the Clergy and Pastoral Counseling*, this text takes the position that, with greater knowledge and understanding of how problems and crises are assessed by different professionals, ministers can become more effective enablers of healing. Ministers, in this text, are "Bridge Dwellers", professionals who utilize skills from the fields of religion and psychiatry in their ministry of healing.

Sixteen of twenty-one chapters in this revised edition offer new materials for the dialogue between psychiatry and ministry/religion. As a resource book for clergy, the text covers a broad spectrum of subjects. The book is divided into three major sections: the first section addresses basic issues common to both clergy and psychiatrists; the second addresses the developmental issues and stresses encountered through the life stages; the third section addresses some problems common to pastoral ministry including alcholism, suicide, and care of critically ill. Military chaplains may find the second secton limited because much of the material covers lifestages outside the sphere of much of military ministry. The third section offers possibility as introductory background to problems common to parish and military clergy.

The publishers consider this a "source book". It provides an introduction to significant issues rather than a definitive and exhaustive treatment. A good example is Paul Pruyser's chapter on "The Diagnostic Process in Pastoral Care" which whets the appetite for further exploration of the subject in his book, *The Minister as Diagnostician*. Because this is a compilation of selected topics, material varies from very basic approaches to highly specialized material. There is some inadvertent overlapping of material as often occurs in compilations. Erickson's developmental stages are used in different ways by different authors. This

discontinuity can, at times, be frustrating if the text is not seen as a source book!

A basic premise of the book is that there is no place for narrow parochialism in a much-needed ministry of healing which uses insights and skills from the fields of religion and psychiatry. This is a premise particularly suited to ministers in the ecumenical setting of the military.

—Chaplain (MAJ) John L. Setzler
USAR

Eerdmans' Book of Christian Classics:
A Treasury of Christian Writings Through the Centuries

Veronica Zundel, editor

William B. Eerdmans Publishing Company, 1985
Cloth, 125 pages, $12.95

The writings of Christian authors have provided instruction and inspiration to Christian people through the centuries. This book includes extracts from the works of more than sixty authors. Some of the passages are remarkable for their influence on readers. Others make trends in the development of Christian thought. Still others have won acclaim as great literature.

Only two pages are devoted to each author, on the average, so the reader may be disappointed to find a favorite passage missing. However, the purpose of this book is to present a broad sampling of Christian literature, giving the reader a "feel" for the various authors. It accomplishes this purpose remarkably well. Especially helpful to this reviewer was the biographical information provided about each author. Many were familiar, of course, but most added unfamiliar details. Some of the authors were new to me, and the combination of biographical information and extracts from their works made it easy to get acquainted.

Chaplains will find this book useful for devotional use, for broadening their understanding, for selecting new authors to read, and for reference to laypersons. In the last instance, the attractive binding makes the book appropriate for use as a gift or coffee-table decoration. If such uses seem a bit frivolous, consider the potential of gospel-power in a pretty package, inviting the unwary to browse.

—Chaplain (LTC) Richard N. Donovan
USA

An Expository Dictionary of Biblical Words

W. E. Vine, Merrill F. Unger, and William White, Jr.

Thomas Nelson, 1984
Hardcover, 1848 pages

This volume is a combination of two earlier reference works: *Expository Dictionary of New Testament Words* by Vine and *Nelson's Expository Dictionary of the Old Testament* by Unger and White. This compendium provides a valuable single resource for the busy chaplain or layperson.

This book is divided into two major sections: Old Testament Words and New Testament Words. In each section, an individual can find a word out of the English biblical text and find its original Hebrew or Greek word, its typical usage, and a brief description of the original's meaning. All one is required to have, then, is a knowledge of the English word and the reference work provides the remainder. This offers two advantages. First, one can develop a "chain" word study using references found in both testaments. Secondly, because of the English base, almost anyone can gain new insight into biblical meanings which enriches faith and practice. This book is a uniquely practical tool.

There are limitations to the work, though. The authors provide an index for both the Old and New Testament words, with page citations; however, the index for the Hebrew and Greek words is provided in a transliterated form rather than in script — *and* arranged according to the English alphabet sequence. This could be confusing if not supremely frustrating. These limitations, though, do not significantly impact on the value of the book.

—Chaplain (LTC) James Robnolt
USA

Walter Rauschenbusch: Selected Writings
Edited by Winthrop S. Hudson

Augustine of Hippo: Selected Writings
Edited by Mary T. Clark

Quaker Spirituality: Selected Writings
Edited by Douglas V. Steere

Paulist Press, 1984
Cloth, 252 pages to 515 pages, $14.95 each

These are the first three volumes of a major publishing effort. The series which they begin is entitled *Sources of American Spirituality*, and is projected to include fifty volumes.

These books make available the original writings of men and women who have shaped the spirituality of Protestant, Catholic, Orthodox and Jewish people in the United States, Canada and Central America. In each book, primary source writings are supplemented by an analysis from a noted scholar describing the spirituality and influence of the author.

Among those included in the series are Cotton Mather, Elizabeth Seaton, Marie of the Incarnation, Isaac Hecker, Felix Varela, William Ellery Channing, Asa Mahan, Horace Bushnell, and Jonathan Edwards.

The publisher is offering to send the first twenty volumes as they are published (four volumes per year) at the price of $259.00 prepaid. You may also enroll with the publisher to have volumes sent as they are published at the regular price per volume.

This series is a bit expensive and weighty for most chaplains' personal libraries. However, it is appropriate for post chapel libraries. Chaplains will also find this an unusual opportunity to purchase library–quality copies of favorite classics at reasonable cost.

—Chaplain (LTC) Richard N. Donovan
USA

Nelson's Complete Concordance of the Revised Standard Version (Second Edition)

Thomas Nelson, 1984

Cloth, 1136 pages, $29.95

Thomas Nelson is republishing their 310,000 entry concordance to the Revised Standard Version. This new version has the same contents as the old, but the format is somewhat different. Using three columns to a page, they have succeeded in reducing the number of pages and the publishing costs. The generous page size also allows a large number of entries per page, which makes scanning and locating words a bit faster.

Key words are set in boldface capital letters, which makes it quite easy to find the word for which you are looking. The entries, however, are set in small type. Readers with vision problems should examine a copy to insure that they can read it clearly. The small type does contribute to the relative compactness (if you can call 8 ½" x 11" x 2" compact) of this volume.

The editors have not made any attempt to break up listings in the case of frequently used words. For instance, the word "man" has more than seven pages of listings. This concordance makes *no* attempt to create subgroups, such as "this man," "poor man," and "every man." For persons who know the approximate location of the text, this format makes searching easier. For those who do not, the search through seven pages of small text is a forbidding task. However, the comprehensiveness of this volume makes it possible to use alternative words for which there are fewer entries.

—Chaplain (LTC) Richard N. Donovan
USA

As I Was Saying . . .
A Chesterton Reader

Robert Knille, editor

Wm. B. Eerdmans Publishing Co., 1985
Cloth, 314 pages, $18.95

G. K. Chesterton wrote nearly 100 books, but considered himself primarily a journalist, writing articles for 125 publications in Britain and America. George Bernad Shaw called him a colossal genius. He was a devout Christian and a defender of the faith, but his barbed wit sometimes found its target in the church. His combination of faith and penetrating insights keeps him relevant even today.

A few samplings of his writings include:

"There is more simplicity in the man who eats caviar on impluse than in the man who eats grape-nuts on principle."

"Right is right, even if nobody does it. Wrong is wrong, even if everybody is wrong about it."

"A man can no more possess a private religion that he can possess a private sun and moon."

"Our civilization has decided, and very justly decided, that determining the guilt or innocence of men is a thing too important to be trusted to trained men. If it wishes for light upon that awful matter, it asks men who know no more law than I know, but who can feel the things that I felt in the jury box. When it wants a library catalogued, or the solar system discovered, or any trifle of that kind, it uses up its specialists. But when it wishes anything done which is really serious, it collects twelve of the ordinary men standing round. The same thing was done, if I remember right, by the Founder of Christianity."

—Chaplain (LTC) Richard N. Donovan
USA

Saints are People:
Church History Through the Saints

Alfred McBride, O. Praem.

Wm C. Brown Company Publishers, 1981
Paper, 204 pages, $4.50

Following seven historical periods of Christianity, this book profiles the lives and works of thirty-one saints. Each profile includes a personal quote, a biographical sketch of the saint, the significance of his or her works, and a short reflection of the traits he or she exemplified. By taking an historical approach, the author also shows the beginnings and

developments of such Christian concerns as faith, morality, ministry and education.

This book will have more appeal for Roman Catholics than Protestants because of its focus on canonized saints. However, I would commend it to both. The book is essentially a series of biographical sketches of great men and women of faith. Their stories constitute a rich treasure trove of illustrative materials for preaching and teaching.

—Chaplain (LTC) Richard N. Donovan
USA

Religions of Japan
H. Byron Earhart

Religions of Africa
E. Thomas Lawson

Harper and Row, 1984
Paper, 142 and 106 pages respectively, $6.95 each

These are the first two volumes in a series entitled *Religious Traditions of the World.* Future volumes will include *Hinduism, Christianity, Religions of China, Judaism, Islam, Buddhism* and *Religions of America.* They are compact, inexpensive and well done.

This would be a good series for post chapel libraries. Chaplains should be familiar with the series, which provide important information about indigenous religions throughout the world.

—Chaplain (LTC) Richard N. Donovan
USA

At Peace With Failure

Duane Mehl

Minneapolis: Augsburg Publishing House, 1984
112 pages, $4.95 paperback

Duane Mehl, a former seminary professor and hospital chaplain/counselor, is the pastor of Immanuel Lutheran Church in Charlottesville, Virginia and the president of The Mehl Company. He is the author of two other books, *No More for the Road* and *You and the Alcoholic in Your Home.*

We live in a time when books about achieving success or excellence are best sellers. The media and many therapists tell us that people who pursue success and excellence at all costs cannot fail. Because our culture does not "allow" failure we don't like to talk about it. We may even have convinced ourselves that a combination of hard work and maximum effort will ward off all the failures in our lives. If we have, we are tragically mistaken. Failure is a routine experience in the lives of us all. All around us people fail in their work at school, at their jobs, and in marriage. Failures will come to each of us. If we haven't failed yester-

day, we will do so today or tomorrow. Failures are inevitable and we must learn to cope with them and help others to cope with their failures. Duane Mehl has written this book to help us.

In fourteen brief chapters Mehl describes his own experience of loss and failure and the means by which God responded to him and gave him peace. Drawing on his experience and knowledge of alcohol and drug abuse and his knowledge of contemporary literature (he holds both an M. A. and a Ph. D. in English), Mehl examines the various solutions that have been offered to help us either deny our failure or cope with it. He presents both criticism of ineffective solutions as well as proposing how each of us can learn not only to live with our failures but also how we can have faith beyond our shattered dreams.

A good deal of space is devoted to the self–pity and resentment that usual accompany failure. Mehl sees such feelings as the chief obstacles to coping with the failures that inevitably will come to us. We are resentful when we fail because either we don't understand why we fail or we feel that we don't deserve to fail. Mehl reminds us that Job had many unnecessary problems with his losses because he thought God owed him the large family, the camels, the sheep, and the donkeys which he lost. Mehl argues that, in fact, God owed Job and owes us nothing. We deserve, Mehl believes, nothing at all from God except judgment for our wrongs. Anything good we receive from God we receive graciously as a gift. That realization is one of the keys to coping with failure, according to Mehl.

Mehl concludes by stating that when we deny the possibility of failure in our pursuit of success, we run the risk of developing what is perhaps the most common of all modern personality disorders: narcissism with symptoms of paranoia. Mehl suggests that we must develop the capacity to admit our failures, to ourselves, with others who understand failure, and most importantly with God. For the author, to share with God is to receive through Christ forgiveness for failure and renewed power to continue life by His grace and power, rather than by our own. The traditional Christ of the historic church became the basis for Mehl's recovery from loss and failure. For him being at peace with failure is only possible when we live our lives under God in Christ within the human race.

Since there is no public honor in failure in our culture, few people have ever written about it. Unthinkable or not, we all experience it all the time. Only those who are truly arrogant and filled with false pride imagine themselves immune from failure. Those who are truly arrogant can skip this book. The rest, I hope, will read it not only for themselves but for those to whom they minister as well.

—LT C. Douglas Kroll, CHC, USNR–R

Eternal Life? Life after Death as a Medical, Philosophical, and Theological Problem

Hans Kung (Translated by Edward Quinn)

Doubleday and Company, Inc., Garden City, NY 1984
Hardcover 290 pp. $15.95

Hans Kung is one of the most prominent and controversial theologians living today. The Swiss scholar has been Professor of Fundamental Theology at the University of Tubingen, West Germany (1960–63); Professor of Dogmatics and Ecumenical Theology and Director, Institute of Ecumenical Research (1963–80); and since 1980, served in the same positions under the direct responsibility of the President and Senate, University of Tubingen. His writings include *Justification: the Doctrine of Karl Barth and a Catholic Reflection* (1964); *Infallible? An Inquiry* (1971); *Why Priests?* (1972); *On Being a Christian* (1976); *Does God Exist?* (1980).

The riveting question of this book's title is one for which each succeeding generation must seek its own answers. It is an ancient question to which there is no definitively positive or negative answer. This book presents an examination of various aspects of the recurring problem as they pertain to the present generation; in particular, it focuses on medicine, philosophy, and theology. The author's principal concerns are "to establish a new relationship between belief and criticism, piety and enlightenment, in fact to reach enlightenment about ourselves by a clarified, responsible religion [in all of which] eternal life has a crucial function."

The material presented is based on a series of lectures given at Tubingen University, West Germany, in 1981, and again (in English) at The University of Michigan, Ann Arbor, in 1983. The text of this volume is a translation of the original, *Ewige Leben?*, published in 1982.

The book comprises the nine lectures and an "Epilogue," gathered under three divisional headings, "The Horizon," "Hope," and "The Consequences." It is comprehensive and wide–ranging, delving into history, literary works, medical experiences and practices, philosophical criticism, Jewish–Christian–Islamic tradition, biblical theology and hermeneutics, and Christian theology. Dr. Kung regards two earlier works, *On Being a Christian* and *Does God Exist?*, as "theological reserves" for this latest study and understands all three as "dovetailed into one another." There are bibliographical and supplemental comment chapter notes, an "Index of Names," and a reference index to assist and further enlighten the reader.

This is an erudite, provocative analysis of the modern effort to rethink the ancient question of eternal life; it is also a challenging analysis. The "Epilogue" proffers an "Assent to Eternal Life" that succinctly summarizes the author's response to his research for the lectures and book. Chaplains will find this a moving, profound volume for

personal study and reflection as well as a rich reference source for their ministries.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

Tractate on the Jews: The Significance of Judaism for Christian Faith

Franz Mussner (Translated and with an Introduction by Leonard Swidler)

Fortress Press, Philadelphia PA 1984
Hardcover 349 pp. $29.95

Franz Mussner, a noted New Testament scholar and exegete, is Professor in the Catholic Theological Faculty of the University of Regensburg, West Germany.

Leonard Swidler is Professor in the Department of Religion at Temple University in Philadelphia, Pennsylvania.

In the New Testament and patristic periods of the church there emerged a growing anti–Jewish spirit in Christianity that has survived into the present. In this important book, Mussner "interprets and integrates" the efforts of growing numbers of biblical scholars and theologians who seek to understand and reverse this pernicious spirit. He notes movement by "the churches [to] undertake a comprehensive rethinking of their relationship to Judaism." As one involved in a parallel personal learning process, he invites Christian readers to join with him in the attempt "to think newly and differently about Israel, the elder brother and 'the root' of the Church."

It is impossible to do justice to the contents of this study in a brief review. It seems best to simply indicate the progression of the chapters and some of their key ideas.

Mussner begins with an *Outline of a Christian Theology of Judaism*, which emphasizes Israel's enduring election by God; "the themes 'covenant' and 'Torah'"; "The 'theology of the land' of the Old Testament"; the significance of the statement in John 4:22, "...for salvation is from the Jews," and Paul's words in Romans 11:26, "All Israel will be saved"; "Israel, 'the Root' of the Church" and "The 'Servant of God'"; and Israel's vocation, which includes a "comprehensive and salvific function in the world even *post Christum.*"

Subsequent chapters consider the categories of *The Great Heritage of the Faith of Israel*, that is, monotheism, the Creation, humans created in God's image, "The Covenant," "The Messianic Idea," "Atonement," and others. The Jewishness of Jesus, increasingly discovered by Jewish research into his life, is considered. There is a chapter about *Paul and Israel*, and one about *Theological Reparation*, which candidly examines the need to correct longstanding Christian distortions and "hostile images" of Israel. A chapter on *That Which Distin-*

guishes and Divides includes the subjects of "Christology," "The Restriction to a Single Teacher," "Christian Freedom and Law," the matter of how redemption is understood, and "Unity of Humanity in Christ." *Common Tasks and Goals* presents its ideas in these forms. There is "a brief commentary on the most important statements of the Second Vatican Council concerning Judaism as it is found in the conciliar decree *Nostre Aetate,* No. 4." The final chapter is simply the Revised Standard Version translation of Psalm 129, offered as a fitting summary and closing statement. There are some 64 pages of chapter notes, mostly bibliographical in nature, plus a subject index and Scripture index.

This is an expensive but essential contribution to the ongoing efforts to redirect Christian thinking and actions concerning the relationship of Judaism to the Christian faith. Its scholarly excellence, its attention to critically important categories of this relationship, and its electric qualities combine to make it one of the most useful volumes yet published in connection with the process. It is a vitally important resource and guide for positive individual and group learning processes aimed at really helping to close the theological gap between Christians and Jews. In short, it's a book for chapel libraries throughout the Armed Forces and related facilities.

—Chaplain (COL) William E. Paul, Jr. USA (Retired)

The Churches the Apostles Left Behind

Raymond E. Brown, S.S.

Paulist Press, Ramsey, NJ 1984
Hardcover 156 pp. $8.95

Raymond E. Brown is a priest of the Catholic Church who holds a distinguished biblical professorship at Union Theological Seminary in New York City. He is one of the foremost contemporary American Catholic scripture scholars and the author of numerous books, including three volumes in *The Anchor Bible, The Community of the Beloved Disciple, The Critical Meaning of the Bible,* and *Antioch and Rome* (with J.P. Meier).

"What were Christians in the Sub–Apostolic Period (the last one–third of the first century) being told that would enable their respective churches to survive the passing of the authoritative apostolic generation?" That is the specific focus of this book. Seven New Testament witnesses are studied and their ecclesiological strengths and weaknesses probed. The author extracts from his findings some important conclusions for the churches of today.

The successive chapters present an overview of what Brown labels "The Sub–Apostolic Era in the New Testament"; then "The Pauline heritage in the Pastoral Epistles, ...in Colossians/Ephesians, ...in Luke/Acts"; "The Petrine Heritage in I Peter"; "The heritage of the Beloved

Disciple in the Fourth Gospel... and [in] the Epistles"; "The Heritage of Jewish/Gentile Christianity in Matthew." A "Conclusion" briefly sums up the preceding studies and emphasizes the collective insights they offer modern churches.

Raymond Brown, gifted scholar and writer, thinks of this as being an eccumenical book. He intends that it be a companion volume to his *The Community of the Beloved Disciple* and to the book he wrote with John P. Meier, *Antioch and Rome.* Taken together, the three studies are addressed "to the churches of today by way of corrective, challenge, and encouragement." Christian chaplains who read this trilogy will discover (many will re-discover) biblical truths essential to the proclamation of the faith and to the survival of the modern churches they represent in the Armed Forces.

—Chaplain (COL) William E. Paul, Jr.
USA (Retired)

Nun: A Memoir

Mary Gilligan Wong

Harper and Row, 1984
390 pages, $8.95

From 1961 to 1968, Mary Gilligan Wong lived the life of a nun in the Sisters of Blessing. She left the order just prior to taking her perpetual vows. This is her story and the story of forty other former nuns whom she interviewed. What emerges is a dramatic expose of the lifestyle, particularly the discipline and the hardships, of those who entered the religious orders in the late 1950s and the early 1960s, just prior to Vatican II.

The lifestyle which she depicts so graphically reveals how her religious superiors established complete dependence upon them by the use of humility and self-abnegation. Rules were abolute and were established for even the simplest human acts. Even the slightest variation from the rules resulted in punishment. One was taught not to question the rules. Mary Wong never quite totally learned that lesson.

However, the book is more than an expose of a nun's life or of the secrets of the cloistered life; although there may be readers who will be satisfied with that and nothing more. On another level, she tells a touching story of a young girl who at fourteen decided to become a nun and entered a prep school run by the Sisters of Blessing. This is her struggle (and the struggle of her fellow sisters) with what God has planned for her. Did she hear God correctly? Is she being called? What of her adolescence, particularly sexual exploration? At fourteen, who is to know for certain if her decision is the correct one?

Her struggle is between her developing emotions as an adolescent and her intellectual understanding of her decision to enter the order. On the intellectual level, she knows what is expected of her: a complete break with her former life as a family member and as a person of the world. She must die to herself and to the world so that she may be born again into new identity as a Sister of Blessing. Yet, while her mind appears to comprehend the purpose of sisterhood and of her calling, emotionally she sometimes doubts.

Her emotional immaturity and her sexual naivete, to be expected of one who enters the order so young, consistently call her back to the real world, reminding her of what she might have missed of a "normal" adolescence. Her doubt intensifies as she nears the end of her training and begins her mission of teaching. Just prior to taking her perpetual vows, her doubt overpowers her calling and at twenty–six, she leaves the order. Ironically, she leaves the order just as the impact of Vatican II liberalizes the discipline she so disliked. Of sixty–six nuns who entered the order with her "band" in September, 1961, only eleven remain.

Just as her struggle is on two levels, the intellectual and the emotional, so too is the book written on two levels. On one level, she gives a touching, humorus and heart–warming portrayal of her life as nun combined with a critique of that lifestyle. Yet the critical thinking she applies to the religious life, particularly the discipline, is lacking once she leaves the Sisters of Blessing.

The book is weakened by her uncritical acceptance, even glamorization, of life outside of the convent. Her efforts in group therapy, socializing with other ex–nuns and ex–priests, and her activity in the anti–Vietnam movement are accepted in toto. None of these activities are as perfect, as free from flaws similiar to the sisterhood, as the authoress would have us believe. If she would have applied the same critical thinking to these movements as to the Sisters of Blessing she might have discovered many of the same weaknesses. For example, everyone in group therapy is not sincere, as dedicated, to self–discovery, just as many of her fellow novices were lacking in total absorption in the church.

Nevertheless, the book is of value. Both Catholic and non–Catholic will enjoy it. In particular, ex–nuns and ex–priests might want to compare notes with Ms. Wong. Today she is a Ph.D. in psychology, married and a mother. She sounds happy and successful. As one elderly sister, just prior to dying, told her, "We can never change the world; we can only change ourselves.

—Paul F. Bauer
Cecil Community College

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